

THE ECLECTIC REVIEW,

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Art. I. *The Stranger in Ireland, or a Tour in the Southern and Western Parts of that Country, in the Year 1805.* By John Carr, Esq. &c. &c. 4to. pp. 530. Price 2l. 5s. Phillips, 1806.

MR. CARR is a traveller whom any sensible observer would like to accompany a few hundred miles. He possesses, in perfection, one qualification, for which many men who have more curiosity than spirit or address, will envy him, and very justly envy him; a happy mixture of confidence, adroitness, and insinuation. By means of this he obtains access to every place, and every person without the smallest difficulty. The moment he arrives at any place as a perfect stranger, he seems to inform himself of every thing which it would be desirable to inspect, and the next moment he is introduced to the object of curiosity as readily as if he had lived on the spot twenty years, and knew every person there. He enters with equal ease the peasant's cabin, the country ale-house, the city hotel, and the splendid mansion of nobility. No apprehensive awkwardness detains him at the gate of a great man's house, hesitating some minutes before he ventures to ring the bell, as many a poor scholar, or rustic man of taste, and even many a philosopher would do, while he tried to inspirit himself by recollecting the maxims of Epictetus, or the noble sentiments of modern doctors on the subject of the equality of mankind. He presents himself with an air perfectly unembarrassed, and the "pampered menial" skips along the hall to announce, he has no doubt, some old familiar acquaintance of my lord. If, on the introduction, my lord should, amidst his complaisance, shew any little degree of grave doubtful inquisitiveness, Mr. Carr advances with such a frank and gallant air, that formal ceremony is ashamed to stay in the room, and quickly takes itself off.

The travelling vehicles in some parts of Ireland are justly described as miserable conveyances, and there is many a worthy English gentleman that would deny himself the sight of the most beautiful scenes, if he must visit them under the pains and

penalties of being jammed, and rattled, and tossed, and stared at, in a jingle, a noddy, or a jaunting car. Our author, though no stranger to the luxury of easy or splendid carriages, was capable of very properly despising a temporary inconvenience, if any gratification of his taste for the beautiful or the sublime was to be obtained by enduring it. And though a connoisseur in matters of good living, and especially an excellent judge of wines, he could make himself very easy and pleasant over the most homely viands, in those wild situations, where it would have been absurd to complain that the hostess had not studied any large volume on the art of cookery, and had not a larder or cellar ample enough to turn such study to any great practical account. With the exception of a few such slight inconveniences, no traveller ever went on under a more continual sunshine of good for tune than Mr. C., according to his lively narrative. The "Green Island" seems to have arrayed itself in all its beauties to receive him, and the utmost politeness of its inhabitants met him at every stage. Nor did these gratifying circumstances fail to produce the due effect on the traveller, whose good-humour would appear to have been but very few times interrupted. This good-humour sparkles out in a continual series of light pleasantries; and though we would not harshly censure the gaiety which an extensive view of an unhappy nation did not repress, yet we cannot help thinking that a philanthropy of the most elevated kind would occasionally have been pensive, where Mr. C. is very sprightly, and that a refined love of justice would have been severe and indignant, in a few instances in which he is extremely tolerant.

Mr. C.'s intellectual qualifications are well adapted to that kind of travelling which the present volume exhibits. He does not survey a country with a view to form or illustrate moral or political theories, or to select the physical subjects of scientific investigation. It is not in the particular character of naturalist, virtuoso, antiquarian, or statesman, that he travels, nor exactly in the character of philosopher, but simply in that of a man of sense and taste, who wishes fairly to see and hear whatever is most deserving of attention, and to write a spirited description and narration of what he happens to observe. We certainly could have wished, on some occasions, a little more grave research, at the same time that we deprecate that pedantry which cannot make a remark without extending it into a dissertation. It is with a very ill will, we own, that we accompany a traveller, who regularly at every town he comes to, or at every old heap of stones near the road, plants himself in form to make a long speech. Mr. C. generally seizes with quickness and accuracy, the characteristic peculiarities of the people, and of local situations, while he passes from

place to place with a celerity which gives us the idea of scampering.

In the preface, and in several other parts of the book, he takes pains to apprise the reader, that none of his observations on the state of Ireland are to be construed as referring to political questions, or as intimating any kind of opinion on the causes of the late melancholy events in that country. Probably this is a well-judged forbearance, in a work like the present. But we earnestly wish that some liberal Englishman, who has been long conversant with mankind and with the speculations relating to their interests, who is equally free from superstitious veneration for old practices and from a rage for novelty and hazardous experiments, who is pure from the infection of party interest, and dares to arraign indifferently any party or every party at the bar of absolute justice, would traverse Ireland expressly with a view to form a comprehensive estimate of the moral and political condition and wants of the people; and then present to the public the assemblage of facts, together with the observations which he had been most prompted to make, while those facts were before him.

The first chapter narrates the journey from London, (as it should seem) to the entrance of the bay of Dublin, and it makes us perfectly acquainted with the dispositions of the traveller. Our readers never met with a more gay and animated gentleman in their lives. He never lets himself be long disconcerted by untoward circumstances. If for a moment his indignation is excited by "those detestable corrupt harpies called custom-house officers," he almost immediately forgets them. And even the pains of sympathy, which he sometimes feels, do not become troublesome to the reader, by producing long sentimental declamations. The tragical objects which occasionally interrupt the course of his pleasantries, do not in the least haunt him afterwards. Though decorously serious, or at least demure, in the house of mourning, he can laugh, dance, and sing, as soon as he has quitted it.

This first chapter is marked by almost all the characteristics which distinguish Mr. C.'s manner of writing travels. The descriptions are quick, clear, and lively. He marks so well the prominent circumstances of each situation or society, that he really makes his reader his companion; and this we deem very high praise. At the same time we are disposed to complain, that he rather too often introduces from his memory, at the suggestion of some very slight association of thought, stories which might quite as well have been put in any other part of the book, or in no part of it. These may sometimes be curious in themselves, like the circumstance of Mr. Bolton's wager at Paris, (p. 6.) and might do very well to keep up the chat

with his associates in the coach; but the reader of a costly book of travels will not be so patient. He wants information strictly relating to the place which the traveller has thought it worth while to visit and describe, and can find miscellaneous anecdotes at any time, in any old volume of a magazine. We might complain too, that our author's lavish eulogiums of all the people of rank that happen to be civil to him, have sometimes made us a little splenetic. We certainly are pleased with his good fortune in meeting so luckily with my Lady Tuite, &c. &c.; and with his pathetic gratitude for slices of broiled mutton (especially as it was Welch mutton), most seasonably given him when he was nearly famished in the packet; but when we are told he made on the instant a solemn vow, that all his readers should be informed of this most rare bounty, we cannot but wish his conscience had permitted him to break it. We have a better opinion of Mr. C., than to think that if Pat M'Cann, or Judith M'Nabb, or some such responsible personage, had divided the little stock of provisions with him, he would not have been *grateful*; but we greatly doubt whether he would have been so *eloquent*.*

Now and then we meet with matters so trivial, that we are sorry a man of sense should have condescended to record them; for instance, the story about the boots, page 24. Nothing can tend more effectually to bring the writing of travels into contempt, than to occupy splendid quarto pages with incidents, which a company of louts at a pot-house must be reduced to a very great scarcity of subjects, before any of them would think it worth while to mention. Our author is so determined from the outset, to have something *funny*, every few pages at least, that he will pick up the slightest facts or the slenderest witticisms for that purpose, rather than go soberly on his journey. About every mile post he stops to laugh, and insists that his readers shall join him, whether they can or not. Sometimes indeed, we readily perform our part of this ceremony; as when he mentions, page 31, that "the secretary of a celebrated English agricultural society, received orders from its committee, to procure several copies of Mr. and Miss Edgeworth's Essay on Irish Bulls, upon the first appearance of that admirable book, for the use of the members in their labours for improving the breed of cattle."

After escaping from what he calls oddly enough, "that consummation of human misery, a cabin after a short voyage," he reaches Dublin, and frisks round a considerable part of the city before dinner, admiring, as every stranger will admire, several of the streets and squares, which are allowed to be among the noblest in Europe. His extensive previous travels enabled him to form a comparative judgement with great ad-

vantage. But these proud exhibitions of wealth and taste cease to please a humane traveller, as soon as he beholds the hideous contrast between them, and the dwellings and the entire condition of the poor. It is melancholy to see in the immediate neighbourhood of all this splendour, the ample proofs how little the prosperous and powerful part of mankind care for the miserable. We do not pretend to believe that the resources of the rich, and the power of the state, could banish poverty, and the whole of its attendant and consequent evils, from a great city; but it is impossible to see such sinks of filth, such a multitude of wretched, ragged, and half-famished creatures, crowded into alleys and cellars, and such a prodigious number of mendicants, without pronouncing the severest condemnation on the idle and luxurious opulence, and the strange state policy, which can preserve, year after year, a cool indifference to all this misery. Our readers will participate both our pity and indignation, after they have read the following paragraphs.

‘As I have mentioned the nobler parts of this city, it is with no little degree of pain that I step from the sun-shine into the shade, to advert to the quarters of the poor, which I believe have no parallel in London, and demand the immediate attention of the Government, which has, or ought to have been, most powerfully excited by the labours of the Rev. James Whitelaw, M. R. I. A., which were laid before the public in 1798, since which, he assures me no steps have been taken to remove or assuage the misery he has depicted. The poorer parts of Dublin are pregnant with nuisances unusually destructive to health and comfort. In the ancient parts of this city, the streets are generally very narrow, and the back yards of the houses very confined. The greater number of these streets, with their numerous lanes and alleys, are tenanted by little shopkeepers, the labouring poor, and beggars crowded together to a degree painful and affecting to reflection. Mr. Whitelaw states in his admirable essay on the population of Dublin, that a single apartment in one of those truly wretched habitations lets [for] from one to two shillings per week, and to lighten this rent, one, two, three, and even four families, become joint-tenants; he also mentions, that a house in Braithwaite-street, some years since contained 108 souls; and that in July 1798, the entire side of a house four stories high, in School-house-lane, fell from its foundation into an adjoining yard, where it destroyed an entire dairy of cows; that he ascended the remaining ruin through the usual approach of shattered stairs, stench, and filth; that the floors had sunk on the side then unsupported, forming so many inclined planes; that he observed with astonishment, that the inhabitants, above thirty in number, who had escaped destruction by the circumstance of the wall falling outwards, had not deserted their apartments. In the course of his investigation he affords some truly shocking cases of extreme misery.

‘With respect to parochial schools, the same enlightened and humane author observes, that there are parishes the most opulent, which from their total neglect, or languid efforts, seem unconscious that poverty and igno-

rance have an existence within their pale. That one parish, conscious of its inability to form, unaided, any establishment, seems to have relinquished the idea in despair; whilst in three others, their utmost exertions are scarcely more than sufficient to supply a scanty salary to the master of a day-school, with clothing for a very limited number of children. That these, unprovided with food or lodging, must of course, after school hours, mingle with the idle, the profligate, and the profane; among whom unfortunately may be often numbered their own parents: that the utter inability of those neglected portions of the capital is visible in the wretched state of their school-houses, which are situated in the midst of an extremely compressed population, in narrow streets or filthy lanes, without any back yards. That in seven of the parochial schools, the complete separation of the sexes was neglected, and that no less than eight of them had no play ground, except a church-yard.' pp. 54—6.

We most cordially approve the terms of animated approbation, in which Mr. Carr speaks of this gentleman.

‘For the noble purpose of affording to the eyes of the affluent and powerful, wretchedness the most abject and forlorn, of resuscitating slothfulness, of reclaiming depravity, of opening the hot-bed of insurrectional want and ignorance to the guardian eye of the police, and of aiding the revenue, he quitted his abode of affluence and happiness, and in the sultry summer months of 1798, unpatronized, unsolicited, attended only by assistants in his great scheme of mercy and benevolence, who were paid out of his own purse, unawed by the dread of contagion, and by the sights of woe that lay before him, as the faithful minister of his God under his protection, and as the ardent friend of the outcast of his kind, penetrated the dismal unheeded and unfrequented recesses of famine, disease, darkness, and despair. The result of his labours, characterized by judgment, perspicuity, and benevolence, have been submitted to the public; and if they have not been followed by the good which was their sole aim and object, they have at least endeared him, not only to his country, but to all who can feel and appreciate the extent and motive of his action. To men so constituted, and so disposed, the traveller turns with delight: they are objects more worthy of beholding, and more interesting, than the most graceful relics of the taste and genius of other ages.’ pp. 57, 58.

The condition of the hack horses was inevitably one of the first circumstances revolting to humanity, which struck our author, on his arrival in Dublin. He consoles himself, however, in some degree, for the pain of commiseration, by remarks on the language employed by drivers to their horses, and by detecting the etymology of the words, “gee” and “whoa.”

The activity of his excursions and researches, while in Dublin and its most beautiful environs, deserves the highest praise; and we are very much entertained by the collection of miscellaneous information and remark, in which he has given a spirited sketch of that city, and of the character of the Irish people. He enumerates various public institutions, and de-

scribes in detail many of the most distinguished buildings. Indeed we have repeatedly had occasion to wish these descriptions had been less minute. Mr. Carr's manner of describing, is as clear and as little tedious as that of any writer can be on these subjects, and we are certain, from our own recollections, of his general accuracy. But we are convinced that no formal description of the several parts and relations of a complex edifice will convey any thing like a distinct idea of the structure, except perhaps to that very small proportion of readers who are accustomed to the study or practice of architecture, or to those who having seen the object will not need the description. Several articles of information are given respecting the population of Dublin, estimated at 190,000, respecting the rate of exchange between Ireland and England, and respecting the state of the church establishment in Ireland, where there are fourteen hundred and thirty-five parishes without churches. One of the most gloomy subjects of our author's remarks is the mode of executing criminals. He shews that the contrivance used in Dublin ought to be adopted in preference to that employed in London, if, in spite of all that Beccaria and many other enlightened philanthropists and philosophers have advanced, a great nation *must* retain that sanguinary code of laws, in consequence of which so many wretches are annually hanged.—We give our author much credit for the exemplary patience with which he dwells on several subjects so little allied to gaiety. But nature will return; and he closes and relieves the last dismal subject, by a very smart and ingenious criticism of an Irish boor on hanging. From very many things in the book before us, it appears the Irish nation are eminently distinguished from their neighbours by a certain humourous liveliness of fancy, which poverty, ignorance, and every species of misery, fail to extinguish or repress. Probably no other country in the world would have enabled our author to mingle, with the occasional dryness of statistical and commercial details, and with the descriptions of aggravated misery and vice, so many ludicrous anecdotes, and droll or witty expressions. Among the latter are several brilliant coruscations of the genius of Curran, the celebrated counsellor. One short anecdote we are tempted to transcribe, though not, like Mr. C., as a specimen of the influence of satire, nor because it is Irish, as the same thing might as easily have happened in any other legislative assembly.

‘ Not many years since, in the middle of one of the finest effusions of eloquence ever heard within the walls of the Irish House of Commons, every avenue of which was filled; whilst the crowded assembly were listening in mute astonishment to the orator, the cork of a bottle of porter, which had been conveyed into the gallery, suddenly flew; its sound im-

mediately withdrew the public attention, a titter ran round the room, and the speaker abruptly closed a most brilliant oration in chagrin, to find all the attention which his oratory had excited, dissolved by the ridiculous explosion of a little fermenting beer.' p. 102.

Perhaps we shall not be forgiven if we afford the reader no further specimens of Mr. Carr's new acquisitions to his jest book ; the following, we think are original ; we give them as specimens, without pledging ourselves for their claim to be laughed at.

' An Englishman was boasting to an Irishman that porter was *meat and drink*, and soon afterwards became very drunk, and returning home, fell into a ditch, where Pat discovered him ; and, after looking at him for some time, he exclaimed, " Arrah, my honey, you said it was meat and drink to you ; by my shoul ! it is a much better thing ; for it is *lodging and washing too !* "

' A gentleman one day tried to puzzle a common bog cutter with the following question. " How far, my good man, is it from *Mullingar* to *Michaelmas* ? "—" As far," said the fellow, " as from *Whitsuntide* to the *ace of spades* ! "

Mr. Carr visited the beautiful scenes in the county of Wicklow, and we should have thought meanly of his taste, if he had adopted, in describing them, a language of less animated admiration. We should have required this language from a man the most parsimonious of strong epithets ; but from our author we have a special claim to emphatical terms superlatively magnified, when speaking of grand subjects, because he sometimes applies emphatical terms, especially the word *infinite*, to very little ones. We have hinted before that brilliant expressions are elicited from him with wonderful facility and copiousness, whenever he comes within the precincts or the apartments of an opulent villa. In page 200, he describes a visit to such a villa, the lady of which patronises a school of industry for girls. This school it seems is in its nature a losing concern, and costs her some inconsiderable sum every year. In the contemplation of this generosity, Mr. C. is so affected, that his thoughts are transported for *once* to the joys of heaven, as the unquestionable reversion awaiting such transcendant goodness. We were half inclined to take exception to this language, as somewhat too strong for the occasion ; but we stood corrected for this feeling, on reading the paragraphs immediately following, which describe a magnificent and most extravagantly expensive luxury in the appendages of this mansion. That after such a consumption of money, any small sum should have been reserved for a school of industry, and that amidst such a " voluptuous " paradise, there should have been any recollection of so humble a con-

cern, appeared to us an excess of bounty and condescension, which Mr. Carr's panegyric had too feebly applauded. But though the traveller's amiable propensity to celebrate good actions becomes peculiarly strong in the genial neighbourhood of rank and elegance, it would be unjust to deny that he is capable of discerning excellence in subordinate stations of life. A little earlier in his book he gives an example, which we will transcribe, and we cannot help it if any reader should deem this a specimen of much more rare and costly virtue, than that which we have joined the author in admiring.

‘The following little anecdote will prove that magnanimity is also an inmate of an Irish cabin. During the march of a regiment, the Honourable Captain P——, who had the command of the artillery baggage, observing that one of the peasants, whose car and horse had been pressed for the regiment, did not drive as fast as he ought, went up to him and struck him; the poor fellow shrugged up his shoulders, and observed there was no occasion for a blow, and immediately quickened the pace of his animal. Some time afterwards, the artillery officer having been out shooting all the morning, entered a cabin for the purpose of resting himself, where he found the very peasant whom he had struck, at dinner with his wife and family: the man, who was very large and powerfully made, and whose abode was solitary, might have taken fatal revenge upon the officer, instead of which, immediately recognizing him, he chose the best potatoe out of his bowl, and presenting it to his guest, said, “There your honour, oblige me by tasting a potatoe, and I hope it is a good one, but you should not have struck me, a blow is hard to bear.” pp. 150, 151.

By means of a wide diversity of narrative and anecdote, Mr. Carr furnishes a striking picture of the Irish character, as it appears in the lower ranks throughout the middle and southern parts of the country. His manner of exhibiting the national character, by means of a great assortment of well-chosen facts, and short conversations, gives a much more lively representation than any formal philosophic work, composed chiefly of general observations. At the same time, it will not be unjust to remark, that only a very small portion of toil and reflection is necessary for executing such a work. Writing travelling memoranda was a pleasant employment of many intervals and evenings, which would otherwise have been unoccupied and tedious; and, to form a volume, the author had not much more to do than revise these memoranda, and add certain extracts from old and new books, with a few calculations and general statements. The book is such an enumeration of particulars, and series of short sketches, as a philosopher would wish to obtain in order to deduce, by abstracting the essence of the whole mixture, a comprehensive character of the people and the country. It is like an irregular heap of materials

which the artist must melt together, in order to cast one complete and well proportioned figure.

It will be obvious to the readers of this volume, that the Irish people have a national character widely different from that of the English. And it will be the utmost want of candour, we think, to deny that they are equal to any nation on the earth, in point of both physical and intellectual capability. A liberal system of government, and a high state of mental cultivation, would make them the Athenians of the British empire. By what mystery of iniquity, or infatuation of policy, has it come to pass, that they have been doomed to unalterable ignorance, poverty, and misery, and reminded one age after another of their dependance on a protestant power, sometimes by disdainful neglect, and sometimes by the infliction of plagues. The temper of our traveller is totally the reverse of any thing like querulousness or faction ; but he occasionally avows, both in sorrow and in anger, the irresistible impression made, by what he witnessed, on an honest, and we believe we may say generous mind. He clearly sees that the lower order of the people, whatever might be their disposition, have in the present state of things absolutely no power to redeem themselves from their deplorable degradation. Without some great, and as yet unattempted, and perhaps unprojected, plan for the relief of their pressing physical wants, they may remain another century in a situation, which a Christian and a philanthropist cannot contemplate without a grief approaching to horror. Their popery and their vice will be alleged against them ; if the punishment is to be that they shall be left in that condition wherein they will inevitably continue popish and vicious still, their fate is indeed mournful ; vengeance could hardly prompt a severer retribution. Mr. Carr approves of the Union, and faintly expresses his hope that great benefits may yet result from it ; but plainly acknowledges that a very different system of practical administration must be adopted, before Ireland can have any material cause to be grateful for this important measure.

(To be continued.)

Art. II. *The Principles of Surgery*, in 2 volumes, royal 4to. Vol. I. Of the Ordinary Duties of the Surgeon, with Reference to Wounds, Ulcers, and Fistulas ; Aneurisms and Wounded Arteries, Fractures of the Limbs, and the Duties of the Military and Hospital Surgeon. pp. 674. Price 4*l.* 4*s.* 1801. Vol. II Part I. The Operation of Lithotomy and the Diseases of the Urethra. Part II. The Anatomy and Pathology of the Scull and Brain, &c. &c. pp. 840. By John Bell, Surgeon. 1806. Price 5*l.* 5*s.* Longman and Co. Cadell and Co.

ANY publication from the pen of this writer, must excite, in a very high degree, our regard and attention. Accu-

rate and unwearied in his investigations, he may safely claim, for the principles which he teaches, that respect which is seldom extended to the instructions of an individual, till they have been sanctioned by long and general experience. His inquiries have not been instituted merely for his own improvement and advantage, but expressly to furnish the student with just and rational ideas of that science, on the true knowledge to which, so frequently depends, the removal of the most distressing afflictions of human life.

In these interesting and excellent volumes the principles of surgery are not only laid down with judgement, but illustrated by appropriate histories and practical observations: hence the most useful precepts are deduced; and are delivered with that impressive energy, which lessons so important demand from talents so eminent.

The exhortations contained in the preliminary discourse, on the education and duties of a surgeon, should be seriously perused by every student of surgery, that he might enter upon his profession deeply and indelibly impressed with a sense of the solemn duties which it incurs.

This useful discourse is followed by a history of the doctrines of adhesion. Here we soon recognised the features of a much valued old acquaintance, and discovered that the ground work of the present volume is laid in a former publication of Mr. Bell,—the Discourses on Wounds, which we have ever considered as one of the most valuable works on the subject. To give a systematic view of this discussion would be inconsistent with our plan; we must content ourselves with placing before our readers, in a summary manner, and detached form, some of the more important and useful observations.

Skin adheres to skin, bone to bone, &c. but cartilage will not adhere. It does not inflame, ulcerate, nor generate new flesh; or at least, but very slowly. A wound heals over cartilage; but no union takes place with it.—Re-union should be attempted if the part hangs by the smallest portion of flesh. In deep muscular wounds, stitches should be used with the utmost caution; regard being had to the proportion between the length and depth of the wound. The more complicate the case, the more eager should be the endeavour for re-union.—The needle not to be used in parts much lacerated or bruised, as in gun-shot wounds, except to support a flap, &c. Poultries not to be too long employed, lest they relax the parts unnecessarily, and protract the formation of matter. In injured limbs, deep seated abscesses to be sought for and opened early, by small but deep openings: the union of the sides of the cavities being obtained by the proper application of rollers and com-

presses. Diseased and actually detached pieces of bone to be removed as early as possible. Widely extended ulcers of the legs depend generally, it is supposed, on a diseased state of the fascia, which, says Mr. B., may be pared and clipped away, and with very good effect. In that dreadful malady, the hospital sore, he is convinced that no expedient without change of situation will realize the smallest relief.

The next discourse contains some important instructions on the application of bandages, to which succeed some excellent remarks on the nature of wounds in the arteries, and rules for the necessary operations. In these we are taught, that it is unnecessary in general to tie the lower end of the artery, in wounds of the palmar arch. No spurious aneurism formed of any of the coats of an artery can be produced by a wound of the artery. The pushing back the blood from such a sac into the artery is only imaginary. The wound of an artery is not healed except immediately after the infliction of the wound. In those cases where healing of the artery has been supposed to take place, the canal is in reality obliterated by the compression. Mr. Bell adduces some very ingenious and useful remarks, to prove that secondary hæmorrhage, after operation for aneurism, in general proceeds from ulceration of the artery, and that sometimes it is kept up by the inosculating arteries themselves.

We are much indebted to Mr. Bell, for the additional confidence which his observations teach us to place in the universal inosculation of the arteries. Not only may the iliac artery within the pelvis be obliterated, without the limb falling into gangrene, but, in Mr. Bell's opinion, the continuance of life in the extremities would be insured by the inosculation of the axillary and femoral through the *mammary* and *epigastric* arteries, even should the obliteration extend to the aorta itself.

Mr. Bell is very particular in his account of a tumour which he calls aneurism from anastomosis, arising from the enlargement of innumerable small vessels, increasing often from a trivial pimple-like speck, to a formidable disease. It is marked by a perpetual throbbing; grows slowly, but incontrollably, and is rather irritated than checked by compression. It has too often been called in the last stage of ulceration, "an incurable bleeding cancer!"

"This aneurism is a mere congeries of active vessels, which will not be cured by opening it; all attempts at obliterating them with caustics, after a simple incision, have proved unsuccessful, nor does the interrupting of particular vessels which lead to it affect the tumor; the whole group of vessels must be extirpated. In this aneurism by anastomosis, the rule is, 'not to cut into it, but to cut it out.' p. 489.

The observations of Mr. Bell, on the nature and treatment of simple, compound, and gun-shot fractures, must be highly beneficial to the young surgeon, and especially deserve his attentive consideration.

Habituated to incessant diligence, and continually engaged in acquiring fresh accessions of knowledge, Mr. Bell evidently feels the strong support of a well-founded confidence; hence he delivers his sentiments in a tone and manner which declare his honest conviction of their importance, and also evince his own mental independence. "Questions of science," says Mr. B. "I hold it to be my privilege and indisputed right to discuss with unlimited freedom: having no master but my own diligence, I owe allegiance to none."

Thus far we not only approve but admire; aware, that from such free exercise of the intellectual energies, the most useful suggestions, and indeed the most noble discoveries, may arise. But farther than this we must be allowed to pause, before we offer our judgement. Too often have we seen that minds, thus strong in their acquirements, and thus confident in their strength, have been disposed to under-rate, and arrogantly condemn, all who have pursued a different course in their search for knowledge, or arrived at different results. They are hence in danger of uttering censures on the plans and practice of their professional brethren, which more correct information, and maturer judgement, must oblige them to recant.

How far these remarks are applicable to the following positions of Mr. Bell, in the preface to the second volume, we wish our readers to judge.

"Very rarely are the principles of science unfolded to the younger part of the profession: seldom is the surgeon sent abroad into the world, with that fullness of knowledge or maturity of judgment, which he might be taught to derive from a knowledge of anatomy. The present mode of teaching anatomy, tends little to excite this spirit of observation. Anatomy, far from being taught for so noble and useful a purpose, is taught as a task of the memory, and its applications, various and interesting as they must be, remain still problematical. Anatomy is not made interesting to the pupil as the basis of our reasoning on disease. He is taught to know the parts and remember their names, and then he is dismissed from the school. It were better the young surgeon had no conception of the forms of parts than such as must be corrected by sad experience; for the parts of the human body are presented on the table of the anatomist, not only in circumstances, but in forms, in which they can never at any after period appear to the surgeon. It were better the surgeon had no conception of a hernia, an aneurism, a hydrocele, than what he obtains from demonstrations of the peritonæum, the abdominal ring, or tunica vaginalis, or the humeral (*scapular*) artery. The professed anatomist sits in his chair of dignity," &c. &c. Preface, *passim*.

These and numerous similar passages, we believe, will support the charge we now make against Mr. Bell, of libelling the present teachers of anatomy in this metropolis. An actual acquaintance with the medical and surgical schools in London, enables the writer of this article to aver, that the reverse of all that Mr. Bell here asserts is the fact. It is the constant practice of the teacher to point out to the pupil, the difference between the subject of examination in its natural and prepared state: and to teach this more plainly, and to imprint on his mind more fully the natural state and situation of parts, every opportunity is adopted for dissection by the pupil himself. To furnish his mind with as correct ideas as possible of the difference between sound and morbid parts, every opportunity is taken of recurring to morbid anatomy: and these opportunities arising but seldom, the deficiency is supplied by the best remaining expedient, preparations of morbid parts. The eagerness with which our teachers of anatomy endeavour to perform this part of their duty, may be estimated by viewing the highly valuable museums of Windmill-street, of the teachers of anatomy at St. Thomas's and Guy's, at St. Bartholomew's, and at the London Hospital. Indeed, to refute this charge, it would perhaps be sufficient to refer to the private museum, and mode of instruction, of any anatomical teacher in London.

That anatomical knowledge, sufficient to supply the pupil with accurate information, relative to the difference between the natural structure and the diseased state of the various parts, is not always acquired, we acknowledge and lament. This arises, however, not from neglect in the teacher, but from a most pernicious and prevalent notion of the pupil, that the anatomical instruction which one or two courses of lectures may afford, will qualify him to enter on the practice of surgery. To have combated this notion, and to have urged upon the student the necessity of long and assiduous attention to this part of his studies, would, in all probability, have been highly beneficial; whilst an attack, so unwarranted, on the anatomical teachers, may serve to diminish the confidence of the pupils, but can answer no good nor fair intention. Justice alone has impelled us to make these observations; nor should we exceed its mildest dictates, were we to extend them by a reprobation of the uncandid and indiscriminate censures, which are heaped on the hospital surgeon. We acknowledge, however, that in most instances Mr. B's censures are justly applied, though unduly expressed. We are therefore disposed to believe, that in the present case he may have directed his attack against some other school of medicine; the charge then should have been particular and explicit.

The second volume is divided into two parts, the first of which is chiefly devoted to the consideration of the important operation of lithotomy. This part commences with accurate and well-adapted descriptions, and most appropriate engravings, of the several parts concerned. These are followed by historical, biographical and critical sketches, of the most famous lithotomists, and of their respective peculiarities. At the first glance these may appear to be unnecessarily long, but they are exceedingly interesting, and convey much important information. They are followed by a regular and explicit scheme of directions for duly performing this operation. For the operation of Celsus, performed by the apparatus minor, or as it is termed, the operation of the gripe, Mr. Bell avows a predilection in juvenile cases; and he expresses in very strong terms, his horror of the "cruel" and "violent" operation by the gorget. p. 41.

Of the various ways of performing the lateral operation, introduced by our great Cheselden, Mr. Bell declares himself very forcibly in favour of the knife. But on this part of the work it is unnecessary to enlarge; our duty, however, enjoins us strongly to recommend it to the attentive consideration of the profession. The succeeding section is composed of excellent practical and historical observations on the passing of the catheter, the puncturing of the bladder, &c. &c.

The second part of this volume, consisting of more than six hundred pages, contains the anatomy and pathology of the skull; with observations on the structure, and on the diseases of the brain, on apoplexy, palsy, hydrocephalus, phrensy, the various species of fractures of the skull, and the operation of the trepan. The doctrines here taught are illustrated by numerous cases from Morgagni, Wepfer, Valsalva, Bonetus, and many of the older surgeons and anatomists. Several instances of bad practice are also selected from the works of Hill, O'Hallaran, and Potts, and commented upon with a considerable degree of freedom. We are obliged to admit, that this part of the work appears to be unnecessarily swelled, by the numerous and closely detailed cases of those surgeons, who practised before surgery could well be considered as a science. Many of these, however, are highly interesting, and usefully elucidate the subject, while they display the author's laudable diligence and research. Among the anecdotes which are intended rather to enliven the work, than to instruct the student, is the following:

"A young Russian nobleman, of the name of Buterline was, in a skirmish with the Tartars, wounded so cruelly, that a portion of the scalp, skull, and all was carried away by the stroke of a sabre. The surgeon having killed a dog, cut out a portion of his skull, corresponding

with that which in this nobleman had been cut off with the sabre, nitched it into the wound, and achieved a perfect cure. The nobleman, exulting in this miraculous operation, told it to his friends, and his friends told it to the priests, and the priests told it to the Archbishop of Moscow, and the Archbishop of Moscow put him under the ban of the church, from which he was driven forth for having this fragment of a bestial body united with his, and banished from the assemblies of the faithful, all over the Russian empire, so long as the said piece of dog's skull remained united and joined into the head of a christian man!" Vol. II. p. 332.

The offending part was afterwards removed, and the sentence of excommunication revoked.

It is with real pleasure and confidence, that we deliver our opinion on the general merit of this profound and elegant work: it is a publication of the greatest utility and importance; the author's own practical observations and directions form a treasure which every surgeon should possess. At the same time we cannot approve the asperity of censure, which Mr. Bell is ever ready to adopt against the reprehensible opinions and practice of others. Ignorance, negligence, or cruelty in the surgeon, can scarcely be too severely reprobated; but that deficiency of information, which is more dependant on the general state and gradual progress of the science, than on personal neglect and incompetency, deserves not to be treated with the same severity. We are no enemies to the freedom of inquiry and discussion, nor do we wish, by any means, to exempt the most established systems, or the most celebrated men, from examination. But we do not think that the cause of truth gains any thing by the subsidiary adoption of ridicule, acrimony, or appeals to the passions. Bold, accurate, and diligent investigation, with energetic and luminous argument, are the legitimate modes of defending it; and we think that the conclusions every reader must draw from the detection of abuses, would be quite as impressive, and quite as honourable to Mr. B., as the most eloquent philippic he has uttered against them. It often happens, that reflecting men withdraw their attention from the object at which severe censures are directed, and animadvert on the boldness and vehemence of the accuser.

We cannot dismiss this work without noticing the engravings which adorn it. They are accurately and often elegantly copied after drawings by the author, and certainly are very serviceable in elucidating the descriptions; but whether, from a certain feebleness of design, or the negligence of the engraver, they have a disagreeable indistinctness which, we think would render them nearly unintelligible, to a person who is ignorant of the parts they represent. We vehemently suspect, that such a person would mistake the drawing of a skull, (p. 447, fig. 2.) for a map of the moon, and that of a gan-

grenous abscess in the brain, (fig. 1.) for a figured diaper night-cap. The same mistiness of appearance pervades nearly all the plates, and materially obscures the effect of distance, prominence, and proportion. The vignette in the several title-pages is an honourable exception to this remark. It is engraved by Neagle, from Mr. Bell's design; it is drawn with great truth and anatomical science, and is finished with uncommon delicacy and expression.

We understand that Mr. B. is engaged on the subject of inguinal and femoral hernia; we shall be glad to announce his observations on that branch of the science, as a valuable accession to the medical library.

Art. III. *Sermons on Education, on Reflection, on the Greatness of God in the Works of Nature, and in the Government of the World; on Charity, and on various other Topics*; from the German of the Rev. George Joachim Zollikofer, Minister of the Reformed Congregation at Leipsick. By the Rev. W. Tooke, F.R.S. 8vo. pp. 607. 608. Price 11. 1s. Longman and Co. 1806.

TO the civil liberty which Britain enjoys, we owe, in a great measure, our high superiority in commerce and in arms. Nor are we less indebted to our free constitution for literary and religious advantages. The conscience of man, the religious and moral sense, never display their full force, their delicate touch, but in the air of freedom. Where inquiry is pursued without restraint, and the result of conviction professed without fear and acted upon without penalty, religious truth is elicited in the collision of opposite parties, and the sentiments which are of greatest importance to man, are placed in the broadest day, and in the most commanding forms. We might then have concluded, from the reason of the thing, that if "souls are ripened in our northern clime," we can be under no necessity of importing from foreign shores, the doctrines or discourses of religion, which will be found indigenous in high maturity and perfection, where the mind exults in all the vigour of liberty. How has it happened, then, that the declamation of the French preacher so long obtained an undeserved, though not an undisputed preference, over the superior sense, more natural eloquence, and purer theology, of the English divines? Or why, since that illusion has been dispelled, has the German theology been obtruded on our countrymen? It appears that Kotzebue had not enough of intrinsic merit to secure a permanent reign on the British stage, and we pronounce, without hesitation, that Zollikofer, or his preaching, has no claims to preference in our pulpits. Out of these sixty-four discourses,

it would be difficult to select the tythe which possesses any important merit; and the degree of encouragement which four preceding volumes have obtained, must be traced to some other attraction, than his accuracy in developing, or his ability in enforcing, the principles of revelation.

The first volume contains six sermons on education, five on reflection, eight on the greatness of God in the works of nature and providence, ten on charity, and two on the equality of mankind.

In the first discourse, Mr. Z. fairly warns his hearers, that he shall speak of education without reference to religion, and he faithfully keeps his word; yet, in our judgement, education only belongs to the pulpit, when considered as the formation of an immortal creature for his sacred duties in this life, in order to the attainment of his highest and eternal destiny. Many of the observations, however, have real merit, and may be safely recommended to instructors, though unfit for the pulpit.

It is thought, says the preacher very justly,

“That any answer is good enough to the question of a child or a youth. The imposing a palpable falsehood on them is a matter of no consideration, provided they are reduced to silence by it. We console ourselves with thinking, that in time they will learn to understand the matter more truly of themselves. But this expectation is extremely fallacious. First impressions always last the longest, whether they be in conformity with truth, or mislead us into error. And even if a man in riper years, find out his mistake, yet must he be ever on his guard lest it slip into his ideas and apprehensions, and deceive him again. Give a child, for example, the false idea, that thunder and lightning are the effects and tokens of divine displeasure, and that they are sent to terrify and to punish the inhabitants of the earth. How deep will this opinion settle itself in his mind! How difficult will it be for him even in a maturer period of life, to take what he has so long considered as an evident proof of divine indignation, for the effect of supreme wisdom and benignity! And even if the youth or the man dismiss that error and adopt this truth, yet how often will the impression, which still remains, from the first mode of representation, unconsciously lead him to false conclusions, or overwhelm him with consternation and terror!”

In pp. 32—3, Mr. Z. rejects one inferior motive to substitute another.

“But, thirdly, be not satisfied with teaching them to act from reason, as rational creatures; but teach them to act upon the best and noblest principles, and in pure and beneficent views. Beware of setting only their ambition in motion, and of inciting them to application and duty from no other motive than the idea of the judgment that others pass on them, and the good or bad opinion of them they shall cause them to entertain. If once you allow this appetite to become the predominant passion, they are lost to real virtue and to real happiness. For the greater part, the most exalted of the virtues must be practised in secret and without any witness; and he that is only happy in the favourable judgment of mankind, can promise himself but few days perfectly cheerful and pleasant. No, he alone

is virtuous, who, independent on the judgment and opinion of mankind is actuated by an efficacious propensity to whatever is right and good; and he alone can be happy, who can be content with the rectitude of his heart, and the approbation of his conscience."

Neither the applause of others, nor our own self-gratulation, should be the excitement to virtue, if we would not deceive ourselves with the counterfeit, instead of the jewel. To obey, imitate, please, and honour, the first and best of beings, should be the grand motive of every virtuous temper and action; and when this is neglected, as in these discourses, it is of small comparative importance what other inducement is substituted. Personal happiness, in all its forms, is indeed providentially constituted the necessary reward of virtue; but in making it the final object of virtue, we subvert the means, and fail of the end.

The sermons on reflection are so vague, declamatory, and void of Christian doctrine, and in many respects so contradictory to it, that they will not bear reflection. Whole pages of bombastic declamation, adorned with notes of admiration at the end of every sentence, so fatigued our eyes, that we could not refuse to sympathize with the ears, which were fated to listen to the exuberant Zollikofer. The doctrinal system, as far as it appears, demands our entire reprobation. Man's accountability, divine justice, the revelation of mercy through Jesus Christ, are constantly denied or evaded; God is all love and clemency; man is good here, and sure to be happy hereafter. But when the divine occasionally recollects Christianity, and approaches its doctrines, he discovers an ability to place them in a strong light.

"To conclude, my pious hearers, the renovation and embellishment of the face of the earth, the resuscitation of the life of nature, is a glorious type of the future renovation and perfection of the human race, of the general resurrection of the dead to the superior life. Yes, christians, when on some bright vernal day, I perceive all things springing from the earth, rising into light, budding, opening into bloom, pushing upwards; when I behold that, which was apparently dead and corrupted, now revived, arrayed in fresh pomp, inspired with new vigour, and rejoicing in its existence: my imagination immediately transports me to that grand and solemn scene which christianity bids us expect at the end of the world; then I figure to myself the final, glorious triumph over all that is called death and corruption; then I hear the Son of the Father, who is the resurrection and the life, the lord and judge of men, calling to the dead; lo, they leave their clay-cold beds and arise from their tombs; lo, the sea and the deeps, the air and the earth give up the spoils of man committed to them; lo, my brethren, my sisters burst the bonds of death and of corruption; behold them all reanimated and transformed, all immortal, endowed with superior powers, restored in the most perfect state of human nature. What a scene

of most astonishing revolutions and transformations! What diversity of life and enjoyment of life, of thoughts never yet conceived, and emotions never yet imagined! What a harvest from the sowing of all ages, of all the thousands of years that have elapsed since the first to the last of mortals! What a glorious unravelment of all that appears to us now mysterious and incomprehensible in the ways of providence and the fortunes of mankind! And this I then expect with the firmer faith, as all that I see before me, leaves me no room to doubt the inexhaustible vital energy of God and his continual superintendence over all his creatures; as I here so distinctly perceive, how glorious the Almighty is, in his care to preserve, to renew, to transmute, to transform, and reinstate all things, even the least and the meanest, and to conduct them higher from step to step and to bring them nearer to perfection. And in this belief, in this expectation, I no longer shudder at the thoughts of the grave, am ready, without repining, to commit my clay-formed body to its parent earth, and in the mean time gladden myself with the idea, that it will hereafter as assuredly proceed forth of it, reanimated and glorified, as assuredly as the Almighty, who cloaths the spring and raises the caterpillar into a winged insect, suffers none of his creatures to perish, and leaves nothing, that is capable of life, under the dominion of death."—pp. 264-5.

"Never, my devout audience, never does man betray more weakness, never is he in greater jeopardy of falling into the grossest errors, never is he guilty of more ridiculous vanity, of more culpable perverseness, than when he makes his thoughts, his judgments, his views, his procedure a standard for the thoughts, the judgments, the views, the procedure of the Almighty, the Eternal and Infinite, the supremely perfect mind. And how often, notwithstanding, is he guilty of this folly! How frequently does he not endue the Supreme Being with his limitations, his weaknesses, his passions!

These sentiments are just and important, and should be retained by the reader, as an antidote to the general tendency of these discourses, which is to prefer human reasonings to "the lively oracles of God." The exclamation in the last sentence adopts the negative according to the French idiom; that immediately preceding, and several which follow, very properly omit it, according to the English.

The text seems prefixed to each of these sermons only as a bow to established custom; for after it is once mentioned, no farther notice is taken, of its phraseology, connection, or import. Indeed, it frequently has so little to do with the discourse to which it is tacked, that, if we cannot compliment the preacher on the choice, we must praise his prudence in keeping it completely out of sight. In the same spirit, M. Z. carefully abstains from disfiguring his pages with quotations from the Sacred Books, or depreciating the dignity of man, his favourite idol, by any appeal to the tribunal of revelation, lest it should be suspected that divine authority were paramount to human opinion. Indeed, so completely is the *ignis fatuus* of mock eloquence substituted for the vital glow of

Christian doctrine, and human speculations are so proudly exalted to the exclusion of the authoritative discoveries of divine revelation, that we were compelled to recollect the censure which a living writer has so forcibly expressed, and which we recommend to the attention of those who are charmed with the sentiment and genius of these Sermons. "It will be worthwhile, the next time you open one of these works, to observe how far you may read without meeting with an idea of such a nature, or so expressed, as could not have been, unless Jesus Christ had come into the world. Observe too, how often you meet a cordially reverential allusion, or reference, in explicit form, to the Gospel. About as often, I suppose, as a traveller in some parts of Africa or Arabia, comes to a spot of green vegetation in the desert. You might have read much without being apprised that there is such a dispensation in existence: and you might have diligently read, without at all discovering its nature or importance, or that the writers, when alluding to it, admitted any high importance to be connected with it. You would only have conjectured it to be a scheme of opinions and discipline, which had appeared in its day, as many others had appeared, and left us, as the rest have left us, to follow our speculations our own way."*

(To be continued.)

Art. IV. *Barrow's Voyage to Cochin China*, &c. (Concluded from p. 824.)

HAVING noticed the remarks which Mr. Barrow has laid before us, relative to the Brazils, we shall pass over his account of Batavia and Java, which, however interesting, is not particularly new, and attend him to a kingdom, concerning which geographers have acquired but little information. 'Till some time after the Christian æra, Cochin China formed an integral part of the extensive empire, from which it derives its name. It is said to contain full twenty millions of inhabitants, and from three to four hundred thousand square miles. In the year 1774, a conspiracy was formed by three brothers, a merchant, a general, and a priest, who succeeded in killing the enervated monarch, and driving the royal family from the throne. A French missionary, of the name of Adran, faithful to the royal house, secured the escape of the queen, and her eldest son. This prince, after a series of adventures, similar to those of our second Charles, was, like him, reinstated on the throne of his ancestors, which he seems far more worthy to fill. Under the instructions of the mis-

sionary, with whom he visited Europe, he has employed the science and tactics of the west with so much effect against his rebel subjects, that—

‘ He has not only been able, in the course of ten or twelve years, to recover the whole of his lawful possessions, but has added to them the kingdom of *Tung-quin*, which anciently belonged to the kings of Cochin China. It is said that he has even demanded from the emperor of China the cession of the large island of *Hai-nan*, not so much for the sake of enlarging the extent of his dominions, as of leaving behind him the fame of having restored to Cochin China its ancient domains, till the accomplishment of which he is said to have made a vow to *Tien*, never to sit down in the quiet enjoyment of his conquests.’

In consideration of the assistance he derived and expected from the French government, his Cochin Chinese majesty concluded a treaty with the unfortunate Louis, in which he stipulated to furnish stores and provisions for a French fleet, to allow the residence of French consuls in any part of the coast, to permit the felling of timber and building of ships, to suffer the French king to levy 14,000 men for offensive war any where in the East, and to supply 60,000 in case of foreign invasion; the port and territory of *Turon* was ceded to the French in perpetuity.

Happily, perhaps, for our eastern commerce and power, the French revolution prevented the execution of this treaty. It would seem, notwithstanding his respect for the English, whose ships are admitted into his ports duty free, that *Caung-shung* retains a strong bias in favour of the French: and, in connection with that active and intriguing nation, what might not be effected by a prince, who, in the midst of his struggles to regain the rights of his ancestors, found means to raise and equip 1200 armed vessels! He is now about fifty years of age, eminent for his ability in the arts of war and legislation, and commanding no less reverence by his conciliating manners, than by his despotic authority. His army amounts to 113,000 men; and his naval establishment, including artificers, to nearly 140,000.

Mr. B.'s speculations on the commercial advantages which might be derived from an intimate connection with Cochin China, are interesting and plausible. He thinks it would enable us to meet the balance of trade which China now maintains against this country, by our own manufactures, instead of the present annual drain of specie to the amount of half a million. Our commodities would be exchanged for articles of Cochin Chinese production, and these might be resold with great advantage in the China market.

‘The forests of Cochin China produce, for instance, a variety of scented woods, as the rose-wood, eagle-wood, and sandal-wood, all of which are highly acceptable in the China market, and bear most extravagant prices. The Cochin Chinese cinnamon, though of a coarse grain and a strong pungent flavour, is preferred by the Chinese to that of Ceylon. It is said to be a species of cassia, and not of the *laurus*. For rice, there is a never-failing demand in the populous city of Canton, and sugar and pepper are equally acceptable, all of which are most abundantly produced in the fertile vallies of Cochin China. The price of sugar at Turon was about three dollars for 133lb., of pepper six or eight dollars for the same quantity, and of rice only half a dollar. To these productions may be added the areca nut, cardamoms, ginger, and other spices; swallow’s nests, which are collected in great abundance, on the large cluster of islands running parallel with the coast, and known in the charts by the name of the *Paracels*; the *Bichos do Mar*, or sea-snakes, more properly sea-slugs, and usually called *trepan* in commercial language, which, with shark’s fins, *moluscas* or sea-blubbers, and other marine productions of a gelatinous quality, whether animal or vegetable, are at all times in demand by the Chinese. It furnishes besides, many other valuable products, as gum-lac, camboge, indigo, elephant’s teeth, cotton, and raw silk; and there seemed to be no want in the country of gold, silver, and copper. The hilts of the officers’ swords, and the clasps of their belts, were generally made of silver; but we frequently observed them of solid gold. It is said, indeed, that a very rich gold mine has lately been discovered near *Hue*, the northern capital. Silver is brought to market in bars, about five inches long, in value about eleven Spanish dollars.’ p. 341.

Mr. B. warmly recommends the peninsula of Turon as a naval station; he considers it as another Gibraltar, and as capable of uniting the advantages of a noble harbour and a dock-yard, to those of an impregnable fortress. Lying exactly in the course of our China ships, a warlike establishment at this place might prove essentially serviceable or pernicious to that trade, from which alone, in his opinion, the Company derives any profit. Here they are merchants; in Hindostan they are sovereigns. We doubt not the ability, nor the readiness, of the Directors, to investigate the propriety of Mr. B.’s suggestions, and the means of enforcing them. In different parts of his work, he seems to anticipate a time when China and South America will be considered as the sheet anchor of our commerce. The China trade is of national importance, inasmuch as it employs at present about 20,000 tons of shipping directly from England, and nearly 3000 seamen: it takes off a very considerable quantity of our woollen manufactures, and brings into the exchequer an annual revenue of about three millions sterling.

Mr. B.’s pretensions to new or extensive information concerning Cochin China, are wisely modest; he had no opportunity of penetrating into the country, and of course his per-

sonal observations are confined to the coast. The reception of the embassy was respectful and obliging, but by no means unrestrained or familiar. They saw shows and heard music, but could not intrude into the privacies of domestic life. When, therefore, Mr. B. speaks contemptuously of the beauty and the virtue of the ladies, we are compelled to admire his boldness more than his gallantry. We doubt whether he saw one woman of rank, and suspect that he never reached the honour of an introduction to a single toast of Cochin China. The sea-ports of that country, any more than of this, are not likely to afford a fair specimen of the state of society to the casual glance of a foreigner.

The following extract presents a comparison of the inhabitants of this country, with their neighbours the Chinese:—

‘ The dress of the Cochin Chinese has undergone not only an alteration, but a very considerable abridgment. They wear neither thick shoes, nor quilted stockings, nor clumsy sattin boots, nor petticoats stuffed with wadding; but always go bare-legged, and generally bare-footed. Their long black hair, like that of Malays, is usually twisted into a knot, and fixed on the crown of the head. This, indeed, is the ancient mode in which the Chinese wore their hair, until the Tartars, on the conquest of the country, compelled them to submit to the ignominy of shaving the whole head, except a little lock of hair behind.—The Cochin Chinese are, like the French, always gay, and for ever talking: the Chinese are always grave, and affect to be thinking; the former are open and familiar, the latter close and reserved. A Chinese would consider it as disgraceful to commit any affair of importance to a woman. Women, in the estimation of the Cochin Chinese, are best suited for, and are accordingly entrusted with, the chief concerns of the family. The Chinese code of politeness forbids a woman to talk, unless by way of reply; to laugh beyond a smile; to sing, unless desired; and as to dancing, she labours under a physical restriction, which makes this kind of movement impossible. In Cochin China the women are quite as gay and unrestrained as the men.’ p. 302.

It is not for nothing that the women of Cochin China enjoy these privileges. All the drudgeries of life are the price by which they are purchased; for to the women (of the lower order at least) are allotted the labours of agriculture, and the manufacture of earthen-ware, as well as spinning, dyeing, and making up cotton for the family. They also buy and sell, manage the boats, and assist in building, or repairing, their mud-walled cottages. Even in our own country, among the lower orders, wherever the women obtain much respect and deference, it is generally at the expense of additional labour and anxiety. The idle recluses of a Persian haram, and the managing drudges of a Cochin Chinese hut, gratify respectively the love of ease, and the love of power; but these are dearly purchased, one by perpetual confinement, the other by perpetual fatigue.

It implies, indeed, a high degree of civilization, for the females, in any country, to enjoy the privileges and honours of the men, as well as an exemption from their toils. On the contrary, human nature is never so completely degraded, as where the women are completely enslaved: where their charms fail to inspire tenderness, and their usefulness to procure respect.

The spoken language of the Cochin Chinese, though on the same principle with that of China, is so much changed from the original, as to be nearly, if not wholly, unintelligible to a Chinese; Mr. B. furnishes a comparative list of words in the two languages; the written character is precisely the same. If bishop Adran, however, as we are told, has translated the *Encyclopedie* into this language, it must be far more pliant, copious, and attainable by foreigners, than Mr. Barrow has elsewhere represented it.

On the whole, this country seems poor, though fertile and possessing great natural resources. Governed by a prince of distinguished ability, it may for a time aspire to eminence; but as he is evidently before his day, and unable to animate his subjects with his own spirit, it is likely that he will not be long survived by the glory of his reign.

The Journal of an expedition into the interior of southern Africa forms an appendix to this volume, which is honestly confessed to have little relation with the voyage to Cochin China. It should have been printed so as to admit of being bound up with the author's travels in Africa, to which it properly belongs. The tour, however, was not performed by Mr. B. but by Messrs. Truter and Somerville, who were appointed by government to search for some tribes, possessing a sufficient number of horned cattle, to alleviate the scarcity which prevailed at the Cape. They penetrated as far as the twenty-sixth parallel of S. latitude. On the banks of the Kourmanna river, these travellers found the city of Lectakoo, which is represented as the capital of the nation of the Booshuanas.

'The town of *Lectakoo*, according to the direction and the distance travelled by the expedition, from the Roggeveld, is situated in latitude, 26° 30' south, and longitude 27° east. A river which, from the width of the channel, must occasionally be of considerable size, runs through the midst of it. The town, in its circumference, was estimated to be fully as large as Cape Town, including all the gardens of Table Valley; but from the irregularity of the streets, and the lowness of the buildings, it was impossible to ascertain, with any degree of accuracy, the number of houses: it was concluded, however, that they could not be less than two, nor more than three thousand, all nearly of the same size and construction, and differing in nothing from that of the chief, except that his was a little larger than the others. The whole population, including men, women, and children, they considered to be from ten to fifteen thousand persons.' p. 391

The construction of these huts, is commodious and uniform; the inhabitants are in every respect, superior to the Hottentots; comparatively cleanly, social, handsome, ingenious, they rather excite, than gratify, our curiosity concerning the interior of Africa. They do not depend wholly on their flocks and herds, but also employ themselves in tillage. Their religious notions appear to be indistinct and inefficient; and if they perform any rites, they are intended, not to honour the perfections, but to deprecate the hostility, of some invisible power. The *Barroloos*, a tribe still farther north, are described as expert, not only in agriculture, but even in smelting of ores, in carving, and architecture. But king Mooliahaban did not choose that our travellers should extend their researches any farther. At one place, south of Leetakoo, they ascended a mountain, in which the perturbation and loss of polarity in the magnet, strongly indicated the existence of iron: but they could not discover any specimens containing this metal in its native state.

Are we gravely to believe the tale of the Greek, who employed the Bible given him by the missionary Kicherer, to fabricate a new religion, of which he was to be the heresiarch? Of a similar complexion is the story related, p. p. 412-13.

Where Mr. B. condescends to give a lecture to missionaries, he must allow us to remind him, that he is, most correctly, a *sutor ultra crepidam*. He may be skilled in other sciences, but certainly theology is not his forte. To him religion appears as a distant object in a mist; of its nicer beauties and relations he seems totally ignorant, and of its magnitude and bearings, as a grand whole, he forms most erroneous conceptions. He does not inform us what has moved his ire against the respectable Society for Missions to Africa and the East; nor do we profess to be in the secret: but it is easy to see how eagerly he embraces, or invents, an opportunity of traducing their character and conduct. For this purpose he compares them with the Moravians, who have a mission in South Africa; and considering Messrs. Kicherer and Edwards as acting under the auspices of the obnoxious society, he studiously depreciates their labours, and misrepresents their success. When, therefore, he strives to paint Mr. Kicherer as a silly enthusiast, by ridiculing some tale which he sent home in his reports to the society, he exposes, not only his bigotry, but his ignorance; as he evidently does not know to whom the reports were addressed. Mr. K. has no connection with the Society for Missions to Africa and the East, but was sent out by a body totally distinct, the Missionary Society in London. Mr. B. is full of his praises on the Moravian missionaries: they will not rejoice in his good opinion, since he explicitly distinguishes them from *Gospel*

missionaries, and applauds them on the same system of gratuitous reasoning which infidels and heterodox sectaries have always been eager to maintain. He would have us believe that civilization is absolutely necessary to prepare for a reception of the Gospel, urging the impossibility of savages comprehending the abstruse mysteries of the Christian creed. On the contrary, there are no mysteries in that creed, which a Hottentot cannot comprehend as well as Mr. Barrow: what it is most essential for a sinner in every tribe and climate to know, it is very easy for him to understand. Is it credible that Mr. B. should censure the preaching of Scripture doctrine, as surpassing the intellect, and uninteresting to the feelings, of a Hottentot, in the same breath which acknowledges, "that one of the African converts delivered a very able discourse on regeneration!" One such fact, as Mr. B. here records, will be a stronger argument, with every judicious unprejudiced mind, than all his conjectures, and doubts, and declamations. But those who are acquainted with the success of the missions in Greenland and North America, or who have heard any particulars concerning the Hottentot converts who visited this country, will require no confirmation of the opinion they must have formed. And, in fact, after the express declarations, and uniform tenor, of Revelation, we demand very little experience to convince us, that it is adapted to the comprehension of the weak and illiterate; and that even a way-faring man needs not err therein. In Mr. Barrow's condemnation of the slave trade, and of Darwin's contemptible and borrowed theory of spontaneous generation, we cordially acquiesce.

With regard to this volume in general, the reader is already in possession of our opinion. Considering its deficiency in point of novelty, we think three guineas and a half a high price, notwithstanding all its elegance. The style is lively, but careless; unauthorised words, and involved sentences, are frequently to be met with. The aquatinta plates, twenty in number, are very beautiful and highly interesting; they are coloured in exact imitation of drawings. The subjects, however, are rather curious than important, and we could sacrifice several, for the acquisition of one good map.

On the whole, we feel indebted to Mr. Barrow for the pleasure he has afforded us, and the information he has collected; reflecting also on the propriety of rendering the present work a fit companion to his more important publications, we are disposed to forgive the heavy tax which he has levied on our purses,

Art. V. Expository Discourses on the book of Genesis, interspersed with Practical Reflections. By Andrew Fuller, 2 vols. 8vo. pp. 324. 277. Price 10s. bds. Burditt, 1806.

COMMENTATORS on the sacred writings may be divided into the critical, the speculative, and the practical. It is scarcely necessary to say which is the most valuable class, for it must occur to every one that disquisitions on the meaning of words, and on the doctrines which they imply, are no further useful, than as they direct the Christian in his journey through this life, and prepare him for a better. It is to be lamented that this subservient relation of learning and reasoning should ever have been forgotten; and that among the defenders, and expounders of divine revelation, should be found men, who overlooked their personal concern in the message of reconciliation, and were apparently more intent on ascertaining its authenticity and explaining its meaning, than on securing or recommending an interest in its benefits. Mr. Fuller ranges with a very different class; and though we could have welcomed a more frequent recurrence to the explanations which history and philology have furnished, we are gratified to meet with an exposition, which applies the records of scripture so immediately to the circumstances of the reader, and wherein every prudential and religious admonition maintains and expresses a distinct reference to the doctrines of redemption.

These discourses are short, and fifty eight in number; the author selects a paragraph of convenient length, and furnishes a concise exposition of its leading circumstances, accompanied with a few practical reflections, and occasionally with a useful criticism. The paragraphs are not inserted at length, but referred to by the initial and final verses. Much originality of critical remark must not be expected, nor must the reader be surprized if he often meet with a trite and obvious reflection; but, we will venture to promise him, much more frequently, a manly, judicious, and useful train of observation, expressed in simple and vigorous language.

The following application of Gen. vi. 11. to modern times, we conceive to be just and important.

From the influence of corruption in producing violence, and bringing on the deluge, we may see the importance of pure religion, and those who adhere to it, to the well-being of society. They are the preserving principle, the salt of the earth; and when they are banished, or in any way become extinct, the consequences will be soon felt. While the sons of God were

kept together, and continued faithful, God would not destroy the world for their sakes; but when reduced to a single family, he would, as in the case of Lot, take that away, and destroy the rest. The late convulsions in a neighbouring nation may, I apprehend, be easily traced to this cause: all their violence originated in the corruption of the true religion. About one hundred and thirty years ago the law which protected the reformation in that country was repealed; and almost all the religious people were either murdered or banished. The consequence was, as might have been expected, the great body of the nation, princes, priests and people, sunk into infidelity. The protestant religion, while it continued, was the salt of the state; but when banished, and superstition had nothing left to counteract it, things soon hastened to their crisis. Popery, aided by a despotic civil government, brought forth infidelity, and the child as soon as it grew up to maturity murdered its parents. If the principal part of religious people in this or any other country were driven away, the rest would soon become infidels, and practical atheists; and what every order and degree of men would have to expect from the prevalence of these principles, there is no want of examples to inform them. pp. 85—86.

The remarks on Abraham's proposal to Lot, Gen. xiii. 8, 9, are remarkably pertinent.

Mr. Fuller's hypothesis respecting the object proposed by the builders of Babel, is we believe original; we recollect to have seen it some time since in a periodical work,* to which Mr. F. contributed. The conjecture here maintained, is that a *universal monarchy* was the object proposed, and that Nimrod was probably the chief promoter of this project. The point is argued with much force and ability: the whole of this discussion is well worthy of attention.

The statement, pp. 182, 188, of the nature of justifying faith, bears the hand of a master; it displays very considerable acuteness in distinguishing, and precision in defining differences. Yet, we doubt whether families in general possess enough penetration, and exert enough attention, duly to comprehend it. Part of this passage we transcribe. (Gen. xv. 4, 6.)

Much is made of this passage by the apostle Paul, in establishing the doctrine of justification by faith; and much has been said by others, as to the meaning of both him and Moses. One set of expositors, considering it as extremely evident that by faith is here meant *the act of believing*, contend for this as our justifying righteousness. Faith, in their account, seems to be imputed to us for righteousness by a kind of gracious compromise, in which God accepts of an imperfect, instead of a perfect obedience. Another set of expositors, jealous for the honour of free grace, and of the righteousness of Christ, contend that the faith of Abram is here to be taken *objectively*, for the righteousness of Christ believed in. To me it appears that both these expositions are forced. To establish the doctrine of justification by the righteousness of Christ, it is not necessary to maintain that the faith of Abram means Christ in whom he believed. Nor can this be

* Biblical Magazine, 1803.

maintained : for it is manifestly the same thing, in the account of the apostle Paul, as *believing*, which is very distinct from the object believed in. The truth appears to be this : It is faith, or believing, that is counted for righteousness ; not however as a righteous act, or on account of any inherent virtue contained in it, but *in respect of Christ, on whose righteousness it terminates*. pp. 182-3.

Several succeeding pages develope and explain this statement with much perspicuity and address.—After treating on Esau's *profaneness* (Heb. xii. 15. 17.) in despising his title to the blessings of the covenant, Mr. F. remarks, (Gen. xxv. 29-34.)

The spirit of his language was, ' I cannot live upon promises : give me something to eat and drink ; for to-morrow I die.' Such is the spirit of unbelief in every age ; and thus it is that poor deluded souls continue to despise things distant and heavenly, and prefer to them the momentary gratifications of flesh and sense.

From the whole we may perceive in this case a doctrine which runs through the scriptures, namely, that while the salvation of those that are saved is altogether of grace, the destruction of those that are lost will be found to be of themselves. From what is recorded of Jacob he certainly had nothing to boast of ; neither had Esau any thing to complain of. He lost the blessing ; but not without having first despised it. p. 309.

The following passage is another proof of Mr. F.'s laudable reference to doctrines in the course of his exposition. Gen. xxxi. 4-13.

Let us pause, and observe with attention this important passage. *I am the God of Bethel!* Such words could never have been uttered by a created angel ; nor does the appearing in the form of an angel, or messenger, accord with the scripture account of God the Father : it must therefore have been the Son of God, whose frequent appearances to the patriarchs afforded a prelude to his incarnation. Paul, speaking of Christ in his preincarnate character, says, that *being in the form of God*, he thought it not robbery to be equal with God. But to what does the apostle refer ? When or where had he appeared equal with God ? In such instances as these, no doubt, wherein he constantly spake of himself, and was spoken to by his servants, *as God* ; and in a manner which evinces that he accounted it *no usurpation* of that which did not belong to him. Vol. II. p. 43.

One whole discourse (the 30th) is devoted to the 22d chapter of Genesis, in which the triumph of faith over the feelings of human nature is so affectingly recorded. In this chapter the author deviates from his usual practice of expounding verse by verse, and divides his subject in the form of a sermon. The reader may form a truer estimate of Mr. Fuller's talents from this discourse than perhaps from any other part of the book ; he will recognize in it a peculiar skill in investigating the parts of his subject, placing them all in a bold light, and tracing out their relations to each other, and their reference to distant and neglected objects.

The history of Joseph occupies more than half the second volume. It was natural for Mr. F. to enter on this narrative with 'some dismay;' a narrative so interesting, that it shames every attempt at paraphrase, and which has been amplified by so many eminent writers, though on the whole it gains so little by amplification. For our own part, we were by no means surprised at finding from Mr. Fuller an exposition, often original, and usually acute, impressive, and pathetic. For this we were prepared by having observed in his writings, not merely a peculiar cast of thought, but such indications of ingenuous sensibility, as (to the shame of metaphysics) are rarely met with among those who reason with force and accuracy. But we must curtail our quotations, and refer the reader to the work itself, for a copious and nourishing repast. We would direct him particularly to the remarks, p. 220, in which the prudence of Joseph, and the dangers of pre-eminence, are well illustrated, to pp. 225-6 for Jacob's interview with Pharaoh, and to p. 238, for a vindication of Joseph's political proceedings. The more affecting passages cannot fail to be distinguished.

The conclusion of this exposition is highly forcible and argumentative; from which we select our final extract.

None can deny the fact, that men are what they ought not to be: but how they came to be so, cannot be told. To say, as many do, that the stock is good, but that it gets corrupt in rearing, is to reason in a manner that no one would have the face to do in any other case. If a tree were found, which in every climate, every age, every soil, and under every kind of cultivation, brought forth the fruits of death, nobody would hesitate to pronounce it of a *poisonous nature*. Such is the account given us by revelation, and this book informs us how it became so. It is true, it does not answer curious questions on this awful subject. It traces the origin of evil as far as sobriety, and humility would wish to enquire. It states the fact, that God hath *made man upright*, and that he *hath sought out many inventions*: but there it leaves it.

If the doctrine of the fall, as narrated in this book, be admitted, that of salvation by free grace, through the atonement of Christ, will follow of course. I do not say that redemption by Christ could be inferred from the fall itself: but being revealed in the same sacred book, we cannot believe the one without feeling the necessity of the other.—

Finally: Look at the antipathy which is every where to be seen between the righteous and the wicked, between them that fear God and them that fear him not. All the narratives which have passed under our review, as those of Cain and Abel, Enoch and his contemporaries, Isaac and Ishmael, Jacob and Esau, are pictures of originals which the world continues in every age to exhibit. But this book traces this antipathy to its source; and gives us reason to expect its continuance till Satan and his cause shall be bruised under our feet. pp. 270-272.

After our remarks during the course of this article, any further opinion must be superfluous. We freely recommend the work as likely to be very acceptable for the service of families, and for assisting the meditation of every attentive reader. Yet we find it necessary to add, that a family expositor is not exactly the office for which Mr. Fuller's talents have designed him. His powers are accustomed to expand with a vigour, which must be necessarily cramped by the scanty limits and servile regularity of an exposition. He is more successful when his freedom from such restraints enables him to explore widely, to examine minutely, and to contend in open ground with the oppositions of enmity and error. On this account we conceive that his labours would have been better devoted to a treatise, a series of essays, or a volume of sermons.

We have expressed our regret that Mr. F. has availed himself so little of critical illustrations; it is not necessary, in a lecture, to detail the researches of the learned, but it may be proper to adopt their results; and to an undue neglect of these helps we ascribe some difficulties and embarrassments in this exposition.

The style is nervous and accurate; but too often awkward, and antiquated. The frequency of quaint expressions, and particularly the occasional instances of grotesque familiarity in describing the transactions of the infant world, are faults which would be severely censured in a work of less merit.

Mr. F.'s reputation as a writer is already established, especially by his publications on the moral tendency of Socinian tenets, and on the absurdities of Deism. He is, therefore, the more entitled to respect, for thus presenting the public with a work, which is likely, much rather to extend his usefulness, than to increase his celebrity.

Art. VI. *Home, a Poem.* Foolscep 8vo. pp. 150. Price 5s. Blackwood, Edinburgh. Longman and Co. London. 1806.

TO every man living, if he be not utterly forlorn of feeling—a *Cain* both in heart and life—there is one spot of earth more dear than all the world beside; that spot is *Home*. And whether it be the place of his nativity, or his residence, the scene of his fondest regret, enjoyment, or hope, thither, whenever he thinks of lasting and innocent happiness below, his spirit will turn with ineffable desire and emotion. Domestic delights have often been the themes of verse; and as no pleasures are more generally endearing, so no strains have been more welcome to the young and the old, the grave and the gay, than those in which the charms of home have been

duly celebrated. Goldsmith is, perhaps, the most popular of British poets: and why? Because in his compositions, few as they are in number, and brief in extent, are found more family pictures, drawn from the life, than we meet with in the works of any other writer,—except Cowper, whose exquisite skill in delineating the peace and the comforts of Home, in alliance with the most cherished affections of the heart, has shed a grace over his severe and solemn pages, which renders them grateful even to the giddy and the profane.

A fairer flower never grew in the fields of poesy, than that which our author has transplanted to ornament the entrance of his “*Home*.”

“O quid solutis est beatius curis!

“Cum mens onus reponit, ac peregrino

“Labore fessi venimus larem ad nostrum,

“Desideratōque acquiescimus lecto. *Catull.*

It would be as easy to embrace a rainbow as to translate these lovely lines; they are not to be touched in our language.

The present writer, however he may suffer in comparison with others, is warmly sensible to the endearments of domestic life, and he celebrates them, with much pathos and fancy, and with considerable splendour of versification. His work is divided into three parts; but we shall not trace their contents, for the plan is desultory, and defective in that harmonious arrangement, and gradual developement, which seduce and sharpen curiosity, while the interest deepens, and the subject brightens, till the whole is unveiled in full beauty and proportion. We shall, therefore, only offer a few extracts and remarks.

Once I beheld,—how dear to memory’s eye
Nature’s wild scenes *improved by novelty*!—
The vernal tempest Arran’s summits hide,
Move, sternly-low’ring, o’er the troubled Clyde,
Deepen the gloom of Cowal’s hills of heath,
And wave his terrors over green Roseneath,
From Leven’s laughing vale each charm *exile*,
And pour his wrath on many a trembling isle.

Yet one fair islet scorn’d his fierce career,—
Her fields unshadowed and her fountains clear.
As if his radiant shield some angel cast
O’er her young foliage, swept the tempest past.
Safe from the gusts that ravaged hill and dale,
The waves rough-rolling, and the arrowy hail,
She smiled in loveliness, and on her breast
The storm-chased sunbeams found a place of rest.

Bright shone that isle amid the flashing foam,
But brighter, lovelier far, to me is Home.

The second line of this quotation is inexcusably prosaic: the word *exile*, in the eighth, is falsely accented for the sake of rhyme: and the brilliant simile, which we have marked in italics, is obscured by an elision so constrained, that, in our judgement, it amounts to a defect in grammar: otherwise the passage is truly picturesque and poetical. The tale of Edwin and Agnes, in the second part, though rather too long and languid, possesses considerable merit. We copy the following lines from the ship-wrecked Edwin's soliloquy, for the sake of the fifth couplet, in which we find an example of an art, little understood among modern poets—that of rendering a *general* image *particular*, by the introduction of some happy incident or circumstance connected with it.

“ Oh happy Ignorance ! Perhaps even now,
Her lips again repeat our plighted vow.
That seat is hers, beneath the beechen grove,
Where first she heard, nor scorned, my timid love.
Still I behold her, as she sat reclin'd,
Her dark locks waving in the western wind ;
Light-stealing blushes wander o'er her cheek,
And her bright eyes a thousand meanings speak :
Her cheek, that rose-bud turning from the gale,
Her eyes, the bright-blue sky of Annandale.—
Heavens, what soul-melting radiance in them shone,
As soft she sighed, ‘ Thine, Edwin, thine alone !’

Here two hacknied compliments to ladies' cheeks and eyes, are exquisitely improved by “ the rose-bud,”—“ *turning from the gale*,”—and the sky being “ the bright blue sky,” not of any where or every where, but of “ *Annandale*,” which instantly opens a new and interesting scene to the imagination. The Holy Scriptures, shining in every page with “ light from Heaven,” abound in this lively and beautiful mode of amplification. Of living poets, Grahame and Walter Scott employ it most frequently, and sometimes with great effect. In the same soliloquy, and immediately below, we were vexed to stumble over a shockingly false accent.

“ Ah, must I still, by Fortune's frowns harrass'd,” &c.

In the third part, the author describes generally the joys of Home, and, if we rightly understand him, of his own Home in particular; for we gather from sundry intimations, that he once forsook the abode of tranquillity and “ explored the fields of war,” but long since returned to his “ Home,” and his “ Emma;” of whom he speaks with warm conjugal affection, in several sweet passages. As *this* kind of love is rarely found in poetry, we shall, in a closing extract, shew how our author has succeeded on so amiable and uncommon a theme. Describing

his return to his "Home," after a reluctant temporary absence, he says,

But that fair form?—Her view delight restores ;
 My heart describes her and my soul adores.
 'Tis she, in every evil, faithful proved ;
 'Tis she, than health, life, liberty, more loved :
 And thou, sweet child, whom many a tie endears,
 Source of a thousand hopes, a thousand fears,
 Where art thou ? Why not to my bosom prest ?
 Oh, come in smiles, and give my soul its rest.
 See, lightly darting, o'er the green she flies,—
 Health on her cheeks, and pleasure in her eyes ;
 Breaks through the thicket, o'er the low fence springs,
 And round me, shouting with delight, she clings.
 Adieu the pangs of absence, hence alarms ;
 I hold my heart's best treasure in my arms.

Sickness or Pain ! Do they our Home invade,
 As erst their Sire polluted Eden's shade?—
 No mercenary stranger loiters near,
 Bribed to cold kindness, taught to drop the tear
 That never held communion with the heart :
 The hand of Love performs each tender part ;
 The pillow smoothes, the draught, the cordial brings,
 And steals from Anguish, unaware, his stings.
 The sigh scarce-form'd, her watchful glance describes,
 Th' unspoken wish is open to her eyes ;
 And all the virtues, that in happier hours
 We praised, but coldly praised,—half-hid their pow'rs,—
 Now with the charms and port of angels move,
 And boundless admiration join to love."

The smaller poems subjoined are not without merit ; there is a spirit in some of the stanzas, which reminds us of the unrivalled lyre of Montgomery.*

It will be perceived that we have read this volume with no desire to censure. We could have particularized more faults, but we could also have pointed out more beauties in it. The versification is very unequal, and the descriptions are frequently too diffuse and indistinct : but the merits of the poem so far overbalance its defects, that we shall not say another word of the latter, and we advise our readers to look for the former themselves.

* Ecl. Rev. Vol. II. p. 373.

Art. VII. *Elements of intellectual Philosophy, or an analysis of the powers of the human understanding; tending to ascertain the principles of a Rational Logic.* By R. E. Scott, A. M. Professor of moral philosophy in the University, and King's College, of Aberdeen. 8vo. pp. 491. Price 9s. Constable & Co. Edinburgh. Cadell & Co. London. 1805.

THE title of this interesting volume, at once conducts the attention of the reader to those margins of human knowledge, in which truth and error appear to intersect each other like the creeks and headlands of the ocean and the shore; among these our author has made an extensive circuit, and upon some bold and projecting point of land, he now erects his observatory, and determines the limits and relations of those inlets and promontories which he surveys. He has been under the necessity of walking by the glimmerings of mental twilight, upon those distant confines, which but few have presumed to tread; and from which, fewer still have been able to accomplish a retreat, with credit to themselves, or advantage to mankind.

In these obscure regions, it is not to be expected that our author should have met with no difficulties, or fallen into no mistakes. Error, more or less, inseparably attends the works and inquiries of man; so that the utmost that we should expect from the efforts of genius, is that they cast new light on some obscure department of science, though it may be connected with those imperfections which are unavoidable in our present state of being.

In the volume before us, we have found much which gives us pleasure to commend; and we have found a few articles, which with deference to the intelligent author, we deem reprehensible. We shall endeavour to take a short, but impartial survey of both, commencing with some of those positions, which we deem dubious or incorrect.

‘It is worthy of remark on this subject, (says Mr. S., when speaking of the faculty of consciousness, and the use of terms by metaphorical analogy), that in our own language, as well as in most of the languages of Europe, almost all the terms applied to the mental faculties, are of Latin origin; as, for example, *judgment, memory, conception, abstraction, imagination, &c.* A very few only, such as would necessarily occur in the language of a rude people, as for example, *thinking, willing, seeing, hearing, &c.* are of Saxon or Gothic original. This illustrates the progress of the human mind, in what relates to consciousness; and traces the origin of intellectual philosophy in the less civilized parts of Europe, to the first introduction of the Latin language.’ p. 29.

These expressions seem to convey an idea that knowledge depends upon language, which we can only view as a vehicle of communication. Language, at best, can be but the expression of thought, and necessarily pre-supposes the existence of that which it communicates. The origin of intellectual philosophy, even in the less civilized parts of Europe, must be traced to a higher source than the first introduction of the Latin tongue. Many qualities and things might be assigned, which *must* before have been the subject of mutual discourse, but whose Teutonic names have been for various reasons superseded by Latin synonyms.

Mr. S. makes the following remark, p. 46. "That sensation and perception, are different faculties, may be inferred from this circumstance in particular, that though generally, they are not constantly conjoined; so that there may be sensation without perception, and perception without sensation." On this position, we also have our doubts. For were it admitted in all its force, we should be at a loss to know that such *sensations* as are unaccompanied with *perception*, have really any existence, when perception is presumed to be suspended. And in nearly the same manner must the case appear, if we invert the order, and presume *perception* to exist where all *sensation* is totally excluded. In both cases we shall be obliged to admit the actual existence of the fact, while we deny the only evidence, by which in either case we can ascertain its certainty. On the whole, it therefore appears evident, that though we admit *sensation* and *perception* to be two distinct faculties of the soul, which discover some peculiarities that cannot be of common application, yet they are so far connected by some secret, but indissoluble ties, that their separation is impossible.

Professor Scott observes, p. 70, that "A person who had been all his life shut up in a chamber with a single window, would naturally conceive that window to be essential to his sight, instead of being the cause of his very limited view." In this assertion Mr. S., has not expressed himself with that perspicuity which is so visible in many of his pages, though his design, even in this instance, is more happy than his selection. He intends, by this illustration, to prove that our bodily organs "rather limit and circumscribe the intellectual faculty, than become essential to its operation." We ought not, however, to forget, that it is *not the window, but the boundaries* by which it is circumscribed, that are the real cause of limitation.

In speaking of the influence of association on our various judgements, Mr. Scott in page 199 has the following passage.

“ Nothing, it was conceived, can act or be acted upon, but when and where it is present. And yet, when we come to examine the matter strictly, we no more understand how bodies act upon one another when they are in contact, than when at a distance; and there are not only many intellectual phenomena, but also many material phenomena, such as those of the various attractions, which appear to be produced by the mutual action of bodies at a distance from one another; so that this association, though so universally prevalent, is to be accounted a mere prejudice or vulgar error.”

At a conclusion so abrupt and decisive, we cannot but testify our surprize; and this surprize is still heightened by a consideration of those reasons which have conducted our author to it. It is to be accounted a mere prejudice or vulgar error, because we know not how bodies act upon one another when in contact, and because they gravitate towards each other, and are influenced by an attraction, while at a distance, which we cannot comprehend! That gravitation, whatever it may be, must be ranked among the mysteries of nature, will hardly admit of a moment's doubt; and to this truth, Mr. Scott has more than assented in p. 355. How then can we make our appeal to *that*, of which we are totally ignorant, and presume upon it, as a sufficient foundation to counteract a principle, which, if once destroyed, must leave us involved in something nearly allied to a contradiction? Between the *presence* and *absence* of body, there can be no medium, and if the former may be dispensed with, while the latter may produce those effects which we have been accustomed to ascribe to that which is now removed, it will perhaps be difficult to say, why bodies may not act, that have no existence. For whether the cause of any given effect be *perfectly absent*, or *perfectly destroyed*, it must sustain nearly the same relation to the effect produced; in both cases, there must be an effect which has no contact with its cause, though we admit both cause and effect to be material. That material causes are capable of communicating their influence or impulses through imperceptible mediums, as in the case of attraction, we have little reason to disbelieve; but our inadequacy of comprehension does not reach the case. A body that is purely material, can emit nothing, and can extend no impelling or attractive influence, but what must partake of its common nature. And consequently, as nothing can communicate what it has not, in those cases where bodies apparently act where they are not, the effect must be, in justice, ascribed to that influence which the body sends forth, and not to the body considered in itself. This influence or impulse, must therefore be present, and it is this that myst

immediately produce the visible effect. If any given body can act where it is not, we see no reason why an impulse or influence may not act where it is not also; and consequently, why this impulse or influence may not be absent in that very moment in which it is presumed to be present. The reason that is good in one case, is certainly good in all; and if so, that influence or body which can act where it is not, must be both present and absent at the same time, which seems to be a plain contradiction.

Again, in p. 202, Mr. Scott says, that "it but too frequently happens, that men of rank and fortune, become habitually vicious, from the mere influence of casual association, and the false shame of avowing themselves the friends of virtue." To this also we must in part object. Association may tend to perpetuate vice, but could never become the *cause* of it, because there was a period when vice existed, and these casual associations did not. Were we, as many contend, to admit this principle in its full extent, we must allow that casual association might account for the introduction of moral evil, and all the effects produced by it. But though our author has expressed himself rather unguardedly in the above passage, we have no reason to suppose that the inference we have drawn forms any article of his theological creed.

Finally, Mr. Scott has observed, p. 226, that to suppose our conception of things "to be a test of their possibility, so that what we can distinctly conceive, we may conclude to be possible, is a very singular error." That this is, in reality, a very singular error, appears to us rather questionable. Every thing, without doubt, must be possible, that is not impossible; and how we can *distinctly conceive that* to be possible, which in itself is impossible, seems something more than problematical. Many things may most unquestionably be possible, of which we can form no conception, but we cannot conceive the possibility of that which is impossible, because we must in this case establish a contradiction in our own minds. We cannot distinctly conceive the existence of any thing which implies a contradiction; and every thing which involves no contradiction, must be possible to that Power which is omnipotent. From *abstract possibility*, Mr. S. has appealed to fact, and, because men form false conceptions of existing facts, he concludes that some *distinct conceptions* must be false in abstract possibility.

These, and similar propositions, which are scattered through Mr. Scott's pages, we deem reprehensible, since they conduct the mind to conclusions that appear ultimately erroneous. And if, from these conclusions, we invert the order of our thoughts, and retrace them to their primary principles, we

obtain an indubitable assurance that such principles must be wrong. But from defects and blemishes, we turn to some of those intrinsic excellences which this volume possesses; and after giving the general outline of the work, little more will be necessary, than to present the reader with a few extracts, which will supersede the necessity of much animadversion.

Mr. Scott's treatise is divided into eight chapters, and these are again sub-divided into various sections; the whole work is finally completed by an appendix, which treats of mathematical reasoning, and of the induction of physical and metaphysical science.

In conducting this analysis, Mr. Scott proposes,

‘ To adopt the following arrangement : 1st. To treat of consciousness, or that faculty or mode of human thought, by which the various powers of our minds are made known to us. 2d. Sensation, or the faculty by which we experience pleasing or painful effects from various objects through the medium of the senses. 3d. Perception, the faculty by which we are informed of the properties of external objects, in consequence of the impressions they make on the organs of sense. 4th. Abstraction, the faculty by which we analyse objects of consciousness, sensation, or perception, &c. and contemplate their various properties apart from each other. 5th. Association, or combination, the faculty by which we connect together these objects, according to various relations, essential or accidental, so that they are suggested to us, the one by the other. 6th. Conception, the faculty by which we represent to our minds the objects of any of our other faculties, variously modified. 7th. Memory, the faculty by which the mind has a knowledge of what it had formerly perceived, felt, or thought; and, 8th. Reason, the faculty by which we are made acquainted with abstract or necessary truth; and enabled to discover the essential relations of things.’

In pursuing this plan, our author adopts, for the most part, the main principles of Dr. Reid's system; and, in imitation of that illustrious philosopher, he has defined, in his introduction, the various terms which designate his chapters; he is entitled to public approbation for that marked precision, with which he has in general introduced his definitions. We say *in general*, for the distinction which he has made between *perception* and *conception*, should perhaps be excepted. “ Perception,” (says Mr. Scott,) “ is the faculty by which we are informed of the properties of external objects, in consequence of the impressions they make on the organs of sense.” “ Conception,” he observes “ is the faculty by which we represent to our minds, *the objects of any of our other faculties* variously modified.”

The term *faculty*, which so frequently recurs through the whole work, is certainly used sometimes in a sense, which

in itself is liable to misconception; but this is judiciously obviated in the following explanatory note. "The terms *faculty*, *operation*, or *power of the mind*, have long been employed, to denote the various phenomena of human thought. It ought, however, carefully to be remembered, that by the various faculties of the human mind, we do not mean any separate and independent energies, which may be supposed to unite in forming the mind itself, but merely different modes of action, of the same thinking principle." Adopting then the term *faculty* as synonymous with a *mode of action* of the same thinking principle, we are satisfied with its use, in cases where we should otherwise have found some occasion to object.

The ambiguity which seems almost inseparable from all complex terms, is certainly one, perhaps the primary, source of error. And to this cause, we may probably attribute many of those unmeaning disputes which have distracted the world, hardly affording it the stunted recompense of amusement, or imparting one ray of light, to guide the inquiring mind through encircling obscurity.

In taking a survey of the various theories which have been adopted, Mr. Scott's comprehensive mind has been expanded to the utmost extent; and he seems to have made himself completely master of the history and principles of the various systems which have disputed the throne of metaphysics. In many cases he has justly exposed the absurdities of those opinions, on which so much ingenuity has been exerted to degrade the mental powers; and we feel no hesitation in acknowledging, that he has applied his remedies with a masterly hand. On these points the reader will form some conception from the following extract, from the third chapter, which treats on the evidence of the senses.

• The most obvious objection to this doctrine, of the immediate and irresistible belief which accompanies perception, arises from the opinion so often inculcated by philosophers, of the fallacy of the senses. Almost all the ancient philosophical sects, Atomists, Academics, Peripatetics, and Sceptics, strenuously espoused this opinion, and illustrated it by many common-place arguments; such as the crooked appearance of a stick in the water; objects being magnified, and their distance mistaken in a fog; the Sun and Moon appearing but a few inches in diameter, while they are really thousands of miles; a square tower being taken for a round one; and so forth. These, and many similar appearances, they thought were sufficiently accounted for, by ascribing them to the fallacy of the senses, which thus served like the substantial forms, and occult qualities, as a decent cover for their ignorance. Descartes, and most of the modern metaphysicians, have joined in the same complaint of the fallacy of the senses; a doctrine which was very suitable to that

system, which represented the perfection of philosophy as consisting in doubt.

• When we consider that the active part of mankind, in all ages, from the beginning of the world, have rested their most important concerns upon the testimony of sense, it will be very difficult to reconcile their conduct with this so generally received opinion of the fallacy of the senses. It must be acknowledged, that our senses are limited and imperfect, liable to injury and misapplication; but this they have in common with our memory, our judgment, and all our other faculties; and, in many important objects of knowledge it will be found that we have no other legitimate sources of information. The fact is, that in many of those instances, which we call deceptions of sense, the error is not in the information which the senses give us, but in the judgment or conclusion which we deduce from their evidence. Thus, if I mistake the picture of a cube, or of a sphere, delineated upon a plane surface, for these solid bodies themselves, the error is not in the eye; for it has fulfilled its office, by giving me information of the form, colour, apparent magnitude, &c. of the object perceived. but when I deduce from these perceptions, that the object perceived is a solid, and not a plane, I am guilty of a piece of false reasoning, so that, in fact, the fallacy here is not in the senses, but in the conclusions of reason. But what places the evidence of the senses in the most convincing light, is that it is by their means alone, that we are able to detect this fallacy. In the case just mentioned, we might reason for ever, without being able to determine whether we saw a plane or a solid body; but we can at once settle the question, by going so near as to see its appearance more distinctly, or yet more certainly by the help of the sense of touch, whose proper province it is to perceive the dimension of solidity.

• The same reasonings may be applied to other instances which are ascribed to the fallacy of sense. In fact, therefore, the source of error in these cases is in the faculty of reason, which is much more liable to mistake, than the senses are. In the most important concerns of mankind, as in trials for life and death, the evidence of sense, that is, of eye and ear witnesses of veracity, is admitted by the judge, as the proper ground of his decision. But the *reasonings* of a counsel are fully weighed and scrutinized, and admitted with much limitation; and if, as Dr. Reid remarks, a sceptical counsel should plead that we ought not to put so much faith in our senses as to deprive men of their lives and fortunes upon their testimony, such an argument would be rejected with disdain. It is therefore stronger than any kind of reasoning, except demonstration; and those sceptical philosophers who have substituted the conclusions of their own hypothetical systems, in the room of the evidence of sense, have been guilty of a complete *paralogism*, or an admission of the less evident, in room of the more evident.' pp. 98--102.

The reasoning advanced in the above extract, we hesitate not to say, is clear, comprehensive, and decisive. It enters into the essence of the question, and meets the objection manfully, without having recourse to stratagem or evasion. Such reasoning, probably, the reader will concur with us in saying, imparts conviction to the mind, while it dispels the

vapours, which false philosophy has been so industrious in raising.

Nor must the reader imagine, that the work itself contains but a few solitary instances of such specimens as we have given. On the contrary, acuteness in various degrees is conspicuous in every page.

In his chapter on Abstraction, Mr. Scott has the following passage.

‘Had we possessed no such faculty as abstraction, it is evident that all our knowledge would have been limited to an acquaintance with individual beings, and individual facts. But the very essence of science consists in generalizing, and reducing to a few classes, or general principles, the multitude of individual things, which every branch of human knowledge embraces. Hence, without abstraction, science could have had no existence; and the knowledge of man would have been, like that of the lower animals, in which no traces of this faculty are discernible, circumscribed to an acquaintance with those objects and events in nature with which he was connected by a regard to his own preservation and well being.’ p. 106.

On such passages it is almost needless to make any comment. The sentiments are strong and convincing; they assert the dignity of human nature, and must find a mirror in every enlightened breast. Of their truth we cannot possibly doubt; and the instant that we admit them, our views are carried to the full assurance, that an immaterial principle must exist within us, in which alone this faculty of abstraction must inhere. It becomes an evidence of this sacred principle; asserting at once the pre-eminence of man, by demonstrating the existence of what never can be transferred.

“The original intention of this work, was merely to furnish a text book for part of the author’s academical course.” In this capacity, and as a work which marks those prominent errors which have prevailed in the philosophical world, we strongly recommend it to the attention of the public. And, though we cannot follow Mr. Scott in every step of his investigations, it is but justice to observe, that he has done much toward the establishment, upon unquestionable principles, of a clear analysis of the powers of the human understanding.

The concluding chapters of the work are ingenious and pleasing; in the first, the insufficiency of the definitions and axioms of mathematical reasoning is clearly established; and the second gives the history and rules of the inductive process in physical science; the third points out the causes of error in metaphysical research, and slightly notices the relation of the principles now maintained to a rational system of logic,

Art. VIII. *Miscellaneous Poetical Translations*. To which is added, a Latin Prize Essay. By the Rev. Francis Howes, A. M. 8vo. pp. 143. Price 4s. Mawman, 1806.

THIS volume opens with a translation of fourteen odes from Anacreon; their chief characteristic is simplicity; and to this praise, some of them deserve that we should add that of neatness and elegance. The reader will form his own judgment from our specimens.

The following is taken from the ninth ode, *Εἰς περιστέρην*.

ON HIS DOVE.

“ I am Anacreon’s faithful dove,
Charged on messages of love:
Fraught with many a tender sigh,
To seek his favourite fair I fly—
The lovely maid, to whose soft sway
A willing world their homage pay,
To Venus I belong’d of old,
But for a little hymn was sold.
Anacreon since I learn to please,
By such offices as these;
Posting for him through fields of air,
See here, a billet-doux I bear.
Soon, he says, he’ll set me free,
But what care I for liberty?
Let him free me, if he will,
I resolve to serve him still.”

It is a defect in this, and in most of the translations, that the measure of the lines is frequently and inconveniently changed.

We should not expect *παῖδα Βαθυλλῶν* to be rendered otherwise than by *favourite fair*. We wish indeed, that a like delicacy were observed in changing the costume of all the ancient classics. It is awful to think that the most amiable poets and philosophers of other times, are exposed to charges which the mouth of a Christian shrinks from uttering.

The nervous simplicity and point of the following lines, it will not perhaps be easy to excel.

“ To love is painful, it is true;
And not to love is painful too:
But, ah! it gives the greatest pain
To love, and not be lov’d again!”

Notwithstanding the sense in these translations is well preserved, yet we think as much elegance is by no means incompatible with more fidelity.

The specimens from Catullus, and Theocritus, are certainly

much inferior to the other translations. The measures are too heavy for the subjects.

The epitaph on Nelson, however closely it may be "imitated from the Greek," contains only a compliment which has been echoed, we believe, in every newspaper in the kingdom.

Of Martial's epigram on Pætus and Arria, it is enough to say the translation is new. We are not more delighted with Dryden's witty epitaph of a husband on his wife, translated into Latin. Though the thought is so hackneyed by every old bachelor, and almost every married man, Mr. H. gives us again the sickening dose.

"Hic tandem jacet uxor: hic, ut oro,
In multos jacet et jacebit annos:
Felix nunc fruitur quiete dulci,
Et dulci fruor ipse nunc quiete."

For this and some other trifles, Mr. H. has doubtless ransacked his school exercises. The same is much better in French, because only half as long:

Ci git ma femme: ah! qu'elle est bien,
Pour son repos; et pour le mien.

And still better in the English, on which every retailer of wit, we suppose, has long occupied his memory and his tongue;

'Here lies my wife—here let her lie!
She's now at rest—and so am I.'

The translations from Horace are perhaps superior to those from Anacreon; but for these we must refer our reader to the work.

The English version of Adrian's Address to his Soul, and of Gray's Odes to West, are proofs that our author is no mean votary of the Muses.

But we pass on to his specimen of a new translation of Persius, which we quote with approbation, that he may be induced to fulfil his intention of publishing an entire translation of that satirist. Sorry indeed should we be, by any untimely praise, to slacken the hand of industry, and to lessen the importance of the *limæ labor*; but we think, *si sic omnia*, that Mr. H. needs not feel much chagrin at a comparison of his performance with any yet before the public.

"Sluggard! awake," imperious Avarice cries,
"See morning dawns; awake, I say—arise."
Yawning you beg another nap to take—
"Up! up!"—"O spare me"—"Wake!"—"I can't"—"Awake."
"And pri'thee, what are your commands?" say you.
"What?" answers Avarice, "why what *should* you do,

But run forthwith to port, and issue thence,
 The oil, the fish, the flax, the frankincense,
 'The Coan wines? Be foremost to unpack
 The pepper from the thirsting camel's back.
 Go, turn the penny; traffick for the pelf;
 And, if your interest needs, forswear yourself."
 "But what if Jupiter should overhear?"
 "Fool! if you feel of Jupiter a fear—
 If qualms of conscience choke the rising lie,
 Give up your trade, and starve on honesty:
 Your salt-dish still with patient finger bore,
 And lick the emptied platter o'er and o'er."

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Art. IX. *The Apocalypse or Revelation of St. John translated*; with notes, critical and explanatory: to which is prefixed a dissertation on the divine origin of the Book, in answer to the objections of the late professor, J. D. Michaelis. By John Chappel Woodhouse, M. A. Archdeacon of Salop, in the diocese of Litchfield and Coventry. Roy. 8vo. pp. 700. Price 10s. 6d. Hatchard. 1806.

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extremely difficult to take an accurate view of the objects which came in the way. We are now called to set out on the same journey, with a person of a character directly opposite; one of the most sober-minded men that we ever met with. Unmoved with events which pass before his eyes, and under the unshaken influence of certain general principles and laws of criticism which he has established, he calmly examines the text of the Sacred Writer, and with great deliberation and candour weighs, in the balance of a temperate judgement, the prophecies relating to the Christian church.

In earlier years Mr. W.'s attention was drawn to this part of sacred Scripture, but not having time to pursue his researches, he resolved to postpone them till a future period, when greater leisure, more extensive acquisitions in literature, and fuller maturity of judgement, might enable him to attend to them with better prospects of success. In the mean time he determined to avoid the perusal of every book or treatise on the subject; and to this, with the exception of Bishop Hurd on Prophecy, he resolutely adhered, that he might arrive at the work, free from prepossession in favour of any system, and unfettered by a predilection for any particular mode of interpretation. After his work was written, however, he examined preceding commentators, and adopted their interpretation where it seemed reasonable. His manner of proceeding, and the canons of interpretation which he laid down for his direction, are so instructive and so good, that we cannot forbear inserting them in his own words.

‘ After an interval of many years, I found myself at liberty from other engagements to pursue my original design, and after some preparatory studies, began to read the *Apocalypse*, unassisted by any of the commentators.

‘ And without placing any presumptuous confidence on my sagacity, or my literary acquirements, of the mediocrity of which I was fully conscious, I felt myself not altogether discouraged by the seeming difficulty of the attempt. For, if the *Apocalypse* be of divine revelation, it appeared to me, that an uniformity must be expected to subsist between this and other parts of sacred Scripture; and that the clue, for tracing and developing its figurative language and meaning, would be safely and effectually derived from that source. If the same divine spirit, which dictated the preceding prophecies, were also the inspirer of the Apocalyptic visions, a mutual relation must subsist between them; and the light derived from the one, must contribute most beneficially to the elucidation of the other.

This then was the *first* principle upon which I resolved to ground my method of investigation; to compare the language, the symbols, the predictions of the *Apocalypse*, with those of former revelations; and to admit only such interpretation, as should appear to have the sanction of this divine authority.

‘ A *second* controlling principle seemed necessary. For, as the language, symbols, and predictions, thus interpreted by the assistance of Scripture, were to be applied afterwards to historical facts, a preliminary question seemed to occur; to what *kind* of history are they to be applied? To profane history, or sacred? to the extensive and boundless mass of the Gentile history, or, exclusively, to that of God’s chosen people? To assist me in answering this question, I had recourse to the preceding prophecies of the Old and New Testament. How have we been authorised to explain these? In what kind of history do they appear to have been accomplished? The answer was at hand;—The history of the church of God. For, in this sacred history we find the divine prophecies principally, and almost exclusively, fulfilled. For whenever sacred prophecy is seen to deviate from this its peculiar object, it is in such instances only, wherein the fortunes of God’s people have become necessarily involved with those of heathen nations. When the people of God were to become subservient to the four monarchies, the character, and succession, and fates of those monarchies were predicted: but the main object, continually kept in view, was their deliverance from these successive yokes, by the superseding dominion of the Messiah. This supreme and universal dominion, gradually and finally to prevail, appears to be the grand object of all sacred prophecy: and revolutions of worldly power among the Gentiles, seem to be noticed only at those times, when they impede or promote it. Therefore the prophecies of the *Apocalypse* appeared to be applicable principally, if not solely, to the fates and fortunes of the Christian church; to the progress or retardment of that kingdom of the Messiah, which, when these predictions were delivered, had already begun to obtain its establishment in the world.

‘ And I conceived myself obliged to adopt as a controlling principle of interpretation, that unless the language and symbols of the *Apocalypse* should in particular passages direct, or evidently require, another mode of application, the predictions were to be applied to events occurring in the progressive kingdom of Christ.

‘ In the wide field of universal history, innumerable events may be selected by the industry of investigators, seeming to bear resemblance to the figurative pictures of holy writ. Instances of wars, famines, conquests, and revolutions, may be separated from that infinite mass of information, appearing to *assimilate to* (resemble) images presented in prophecy. Some restriction is therefore necessary to guide investigation, and to serve as chart and compass, through such extensive and difficult seas; and what can be deemed more proper than this principle, which derives its authority from the analogy of sacred Scripture?

‘ A *third* controlling principle seemed also requisite, arising from a consideration of the nature and kind of that kingdom, which had thus appeared to be the grand object of the prophecies; it is a kingdom not temporal, but spiritual; not a kingdom of this world, not established by the means and apparatus of worldly power and pomp, not bearing its external ensigns of royalty, but governing the inward man, by possession of the ruling principles; the kingdom of God, says our Lord, is within you.

‘ Such a kingdom may be in a great degree independent of the fates and revolutions of empires; affected only by those changes in the political

world which are calculated to produce the increase or decline of religious knowledge, and of pure profession and practice. Wars therefore, and conquest, and revolutions of short extent and of great political import, may be supposed to take place even in the Christian world, without becoming the proper object of Christian prophecy. The inhabitants of the Christian world may be subdued by a ferocious conqueror, the sufferings of the vanquished may be such as result from ferocious conquest; the faithful servants of Christ may undergo their common share in this calamity, may suffer grievously in their property and in their persons: yet, in such times of general distress, if their religion be not denied them, if they enjoy those consolations, which under such afflictions their religion is designed to bestow; if corrected by the awful visitation, not only they, but Christians of lower practice, and the inhabitants of the earth in general, shall be seen to turn to their God, and allow to his purifying religion, its due influence on their hearts and lives, shall we expect that such a revolution should be predicted as a calamity, as a woe? Our conception of the state of Christ's kingdom, (the object of such prophecy,) will determine us to answer in the negative. But if such a conqueror, after having subdued the bodies of men, should proceed to extend his usurped dominion over their souls, should require them to renounce their allegiance to the heavenly king; to deny their God and Redeemer; then will succeed a conflict of another nature, and a resistance deserving the notice and interference of divine prophecy. Then will be employed those arms, which properly belong to this spiritual warfare; then will the kingdom be truly advanced or diminished. I describe this imaginary conquest, succeeded by such spiritual conflict, only as what *may* happen; not adverting to any similar instances which *have* occurred. I mention them to shew with what previous notions I formed the rules of interpretation, for which I deem myself accountable.

‘A *fourth* general rule of interpretation has been also adopted in the prosecution of this work, *not to attempt one particular explanation of those prophecies which remain yet to be fulfilled*. Few words will shew the reasonable foundation of this rule, which I am sorry to observe so frequently transgressed. They shall be borrowed from Sir Isaac Newton; “God gave these, and the prophecies of the Old Testament, not to gratify men’s curiosity by enabling them to foreknow things; but that after they were fulfilled they might be interpreted by *the event*, and his own providence, not the interpreter’s, be then manifested to the world.”

The good sense, the sagacity, the wisdom, the piety, and the justness, of these rules in expounding this prophetic book, we cannot sufficiently commend. But good rules, it may be objected, are oftener made than observed. This accusation cannot be brought against Mr. W; he adheres faithfully to his principles through the whole work. While he was writing his commentary, events, astonishing and awful in the extreme, constantly solicited his attention; but he was not dazzled, nor drawn aside from that steady soberness of mind which he appears eminently to possess. The French revolution, which maddened so many

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WE lately accompanied Mr. Faber in this route. He was a dashing traveller, who rode through thick and thin, up hill and down dale, with such rapidity, that it was

extremely difficult to take an accurate view of the objects which came in the way. We are now called to set out on the same journey, with a person of a character directly opposite; one of the most sober-minded men that we ever met with. Unmoved with events which pass before his eyes, and under the unshaken influence of certain general principles and laws of criticism which he has established, he calmly examines the text of the Sacred Writer, and with great deliberation and candour weighs, in the balance of a temperate judgement, the prophecies relating to the Christian church.

In earlier years Mr. W.'s attention was drawn to this part of sacred Scripture, but not having time to pursue his researches, he resolved to postpone them till a future period, when greater leisure, more extensive acquisitions in literature, and fuller maturity of judgement, might enable him to attend to them with better prospects of success. In the mean time he determined to avoid the perusal of every book or treatise on the subject; and to this, with the exception of Bishop Hurd on Prophecy, he resolutely adhered, that he might arrive at the work, free from prepossession in favour of any system, and unfettered by a predilection for any particular mode of interpretation. After his work was written, however, he examined preceding commentators, and adopted their interpretation where it seemed reasonable. His manner of proceeding, and the canons of interpretation which he laid down for his direction, are so instructive and so good, that we cannot forbear inserting them in his own words.

‘ After an interval of many years, I found myself at liberty from other engagements to pursue my original design, and after some preparatory studies, began to read the *Apocalypse*, unassisted by any of the commentators.

‘ And without placing any presumptuous confidence on my sagacity, or my literary acquirements, of the mediocrity of which I was fully conscious, I felt myself not altogether discouraged by the seeming difficulty of the attempt. For, if the *Apocalypse* be of divine revelation, it appeared to me, that an uniformity must be expected to subsist between this and other parts of sacred Scripture; and that the clue, for tracing and developing its figurative language and meaning, would be safely and effectually derived from that source. If the same divine spirit, which dictated the preceding prophecies, were also the inspirer of the Apocalyptic visions, a mutual relation must subsist between them; and the light derived from the one, must contribute most beneficially to the elucidation of the other.

This then was the *first* principle upon which I resolved to ground my method of investigation; to compare the language, the symbols, the predictions of the *Apocalypse*, with those of former revelations; and to admit only such interpretation, as should appear to have the sanction of this divine authority.

‘ A *second* controlling principle seemed necessary. For, as the language, symbols, and predictions, thus interpreted by the assistance of Scripture, were to be applied afterwards to historical facts, a preliminary question seemed to occur ; to what *kind* of history are they to be applied ? To profane history, or sacred ? to the extensive and boundless mass of the Gentile history, or, exclusively, to that of God’s chosen people ? To assist me in answering this question, I had recourse to the preceding prophecies of the Old and New Testament. How have we been authorised to explain these ? In what kind of history do they appear to have been accomplished ? The answer was at hand ;—The history of the church of God. For, in this sacred history we find the divine prophecies principally, and almost exclusively, fulfilled. For whenever sacred prophecy is seen to deviate from this its peculiar object, it is in such instances only, wherein the fortunes of God’s people have become necessarily involved with those of heathen nations. When the people of God were to become subservient to the four monarchies, the character, and succession, and fates of those monarchies were predicted : but the main object, continually kept in view, was their deliverance from these successive yokes, by the superseding dominion of the Messiah. This supreme and universal dominion, gradually and finally to prevail, appears to be the grand object of all sacred prophecy : and revolutions of worldly power among the Gentiles, seem to be noticed only at those times, when they impede or promote it. Therefore the prophecies of the *Apocalypse* appeared to be applicable principally, if not solely, to the fates and fortunes of the Christian church ; to the progress or retardment of that kingdom of the Messiah, which, when these predictions were delivered, had already begun to obtain its establishment in the world.

‘ And I conceived myself obliged to adopt as a controlling principle of interpretation, that unless the language and symbols of the *Apocalypse* should in particular passages direct, or evidently require, another mode of application, the predictions were to be applied to events occurring in the progressive kingdom of Christ.

‘ In the wide field of universal history, innumerable events may be selected by the industry of investigators, seeming to bear resemblance to the figurative pictures of holy writ. Instances of wars, famines, conquests, and revolutions, may be separated from that infinite mass of information, appearing to *assimilate to* (resemble) images presented in prophecy. Some restriction is therefore necessary to guide investigation, and to serve as chart and compass, through such extensive and difficult seas ; and what can be deemed more proper than this principle, which derives its authority from the analogy of sacred Scripture ?

‘ A *third* controlling principle seemed also requisite, arising from a consideration of the nature and kind of that kingdom, which had thus appeared to be the grand object of the prophecies ; it is a kingdom not temporal, but spiritual ; not a kingdom of this world, not established by the means and apparatus of worldly power and pomp, not bearing its external ensigns of royalty, but governing the inward man, by possession of the ruling principles ; the kingdom of God, says our Lord, is within you.

‘ Such a kingdom may be in a great degree independent of the fates and revolutions of empires ; affected only by those changes in the political

world which are calculated to produce the increase or decline of religious knowledge, and of pure profession and practice. Wars therefore, and conquest, and revolutions of short extent and of great political import, may be supposed to take place even in the Christian world, without becoming the proper object of Christian prophecy. The inhabitants of the Christian world may be subdued by a ferocious conqueror, the sufferings of the vanquished may be such as result from ferocious conquest; the faithful servants of Christ may undergo their common share in this calamity, may suffer grievously in their property and in their persons: yet, in such times of general distress, if their religion be not denied them, if they enjoy those consolations, which under such afflictions their religion is designed to bestow; if corrected by the awful visitation, not only they, but Christians of lower practice, and the inhabitants of the earth in general, shall be seen to turn to their God, and allow to his purifying religion, its due influence on their hearts and lives, shall we expect that such a revolution should be predicted as a calamity, as a woe? Our conception of the state of Christ's kingdom, (the object of such prophecy,) will determine us to answer in the negative. But if such a conqueror, after having subdued the bodies of men, should proceed to extend his usurped dominion over their souls, should require them to renounce their allegiance to the heavenly king; to deny their God and Redeemer; then will succeed a conflict of another nature, and a resistance deserving the notice and interference of divine prophecy. Then will be employed those arms, which properly belong to this spiritual warfare; then will the kingdom be truly advanced or diminished. I describe this imaginary conquest, succeeded by such spiritual conflict, only as what *may* happen; not adverting to any similar instances which *have* occurred. I mention them to shew with what previous notions I formed the rules of interpretation, for which I deem myself accountable.

‘A *fourth* general rule of interpretation has been also adopted in the prosecution of this work, *not to attempt one particular explanation of those prophecies which remain yet to be fulfilled*. Few words will shew the reasonable foundation of this rule, which I am sorry to observe so frequently transgressed. They shall be borrowed from Sir Isaac Newton; “God gave these, and the prophecies of the Old Testament, not to gratify men’s curiosity by enabling them to foreknow things; but that after they were fulfilled they might be interpreted by *the event*, and his own providence, not the interpreter’s, be then manifested to the world.”

The good sense, the sagacity, the wisdom, the piety, and the justness, of these rules in expounding this prophetic book, we cannot sufficiently commend. But good rules, it may be objected, are oftener made than observed. This accusation cannot be brought against Mr. W; he adheres faithfully to his principles through the whole work. While he was writing his commentary, events, astonishing and awful in the extreme, constantly solicited his attention; but he was not dazzled, nor drawn aside from that steady soberness of mind which he appears eminently to possess. The French revolution, which maddened so many

other writers on the *Apocalypse*, made him neither a fanatical partizan, nor a frantic adversary. While its lightnings flash in his face, and its thunders roar around, he calmly travels on his way, and views every object with as much tranquillity, as if nature were at perfect rest.

As his system is in some parts new, we shall briefly abstract it, that our theological readers, especially the students of prophecy, may have an opportunity of considering and examining whether it will stand the test of criticism, and supplant the system which has been considered as in some measure established by long reception.

In interpreting the seals, Mr. W. considers the first, (the white horse), as denoting the propagation of the gospel in its purity, among Jews and Gentiles; and this continued till the 200th year of the Christian æra. The opening of the second seal, (the red horse) presents the contentions of the disciples of Christ, and the corruptions of Christianity. It began about the year 200, but was restrained by the persecutions which the Pagans raised; it however broke out with greater violence, after Constantine was invested with the imperial purple; and it includes the Arian heresy, and some others, and the schism of the Donatists. The third seal (the black horse) denotes the superstitions which prevailed after the reign of Constantine, and the increasing corruption of the Christian doctrine, so that pure truth, (the food of the soul) was scarce and dear. Domineering priestcraft raised up its stately head; and the religion of Jesus was contaminated with Pagan philosophy. At the opening of the fourth seal, (the pale horse) the evils which had their origin under the two former seals, have now attained to full maturity. Popish tyranny extends itself over the lives and consciences of Christians. To profess religion in purity, is become a crime in the eyes of those who have seized on the government of the church. Laws written with the hand of cruelty are enacted; bloody tribunals are raised, multitudes of individuals, who would not worship the beast and his image, are put to death, and nations of reputed heretics are subdued and extirpated by the sword. Thus death and hell are seen to commit devastations of the most horrible kind, and almost to eradicate pure religion from the world. This began about the fourth century, and was completed under popery.

The fifth seal when opened, presents the sufferings of believers for the testimony of Jesus. The scene commences with the death of Christ, and it closes with the death of persecution. But the point of time which is more especially placed before the eyes of the prophet, is the concluding part of the fourth seal, when the cruelties inflicted on the disciples

of Jesus exceeded all bounds, so that they cry out, "how long, O Lord, holy and true; dost Thou not avenge our blood on them who dwell on the earth."

The sixth seal Mr. W. interprets of the last and great day of retribution, when the enemies of Christ shall feel his deserved vengeance.

The opening of the seventh introduces the state of blessedness of the saints in Heaven.

Under the seventh seal, the seven trumpets are blown. The silence which takes place, is designed to prepare the reader for the introduction of a new series of prophecy.

The sounding of the trumpets, says our author, devotes the assaults made on the Christian religion by her enemies. The first four are of a general nature; perhaps contemporaneous, as being directed to different objects, land, sea, &c. at least it is not necessary that there should be a regular succession of events.

By the effects of the sound of the first trumpet, he understands the persecutions which fell upon the Jewish Christians. By the second, the persecution of Gentile believers, by the Pagans. When the third trumpet sounded, the injury sustained from the falling of a star on the rivers and fountains of waters, expresses the harm done to the pure religion of Jesus, from the preaching of Menander, Cerinthus, and others who followed them.

The sound of the fourth trumpet was followed by the darkening of a third part of the sun, and moon, and stars, an apt emblem to represent that Gothic ignorance and superstition, which corrupt doctrine had introduced into the Christian church.

This interpretation cannot but strike every student of the prophetic scripture, who will recollect that a succession of expositors from the days of Mede, have uniformly considered these trumpets, as denoting the miseries which came upon the Roman empire by the eruptions of the barbarous nations. But Mr. W. contends in support of his system, that as it is universally acknowledged, that the three last trumpets described the invasion of the pure church of the Redeemer, by its anti-christian foes, there is reason to conclude, that the three first, though of so general a nature, "as not to warrant a more special interpretation," do likewise relate to similar events.

Concerning the fifth trumpet, Mr. W. expresses himself in the following manner: "The Gnostics springing up suddenly in immense numbers, from the dark and proud philosophy of the East, and possessing themselves of many of the Christian churches, darkening their primitive lustre,

and poisoning their principles and morals ; yet not succeeding against all the members, but only against the more corrupt part ; and not destroying utterly in these the principles of the faith, but leaving room for repentance and return into the bosom of the church ; and continuing to flourish about the space of a hundred and fifty years, have wonderfully fulfilled this prophecy." This is certainly the weakest part of the Archdeacon's system, and that which he will be least able to defend.

The sixth trumpet, (to use Mr. W.'s own words,) "intends the invasion of the Mahometan Saracens, whose numerous armies, famous for their cavalry, beginning their destructive progress in the seventh century, soon overrun and subdued not only to their arms, but also to their corrupt doctrine, a great part of the Christian church."—"If therefore, the sixth trumpet be understood to begin with the first Mahometan invasion, it will stand in its proper historical place. So beginning, it may be supposed to run through the whole period of 1260 years, and to contain all the successful warfare of the Mahometans on the Christians. It is not to the nation, but to the religion, that the prophecy seems to advert, and all these invasions seem nearly of the same character."

Many other important events, and which are the subjects of prophecy, occur under the sixth trumpet, e. g. see chap. ii. the testimony of the two witnesses, the opposition made to them, their death and resurrection. The time of their testimony, Mr. W. conceives to be during the middle ages, and till the reformation. The witnesses are those men who bore testimony to the pure truth by their preaching, and their life. They were slain at the beginning of the sixteenth century, when the church of Rome considered itself secure from every attack, and imagined that every foe was crushed. The beginning of the reformation, was the resurrection of the witnesses from the dead. But some things respecting them may not be yet fulfilled, and the final conflict of the beast, with the witnesses, is considered as yet to come.

Chap. 12. describes the pure church of Christ. It rises to the beginning of Christianity, descends to later times, and narrates the persecution she endured from Satan, and from the powers of the world acting in subserviency to his designs.

In chap. 13. the spirit of prophecy, depicts, in lively colours, that opposition to the truth, which the former chapter had begun to represent. Satan appears as a great dragon. He gives power to the beast ; government is perverted into arbitrary oppression, and the church is persecuted in the most cruel manner, by the Pagan empire of Rome.

The persecuting wild beast received a mortal wound at the conversion of Constantine, and the overthrow of the Pagan power. But this wound, though apparently deadly, was healed. In succeeding times, civil and ecclesiastical authority, degenerating into the fiercest tyranny, persecuted the faithful followers of Jesus, and commanded all men to worship the dragon and the beast, that is, to be subservient to the designs of Satan, in advancing the worldly interests of those who ruled the nations, by means directly opposite to the power of God, and of his Christ. The second beast from the Lord denotes solely ecclesiastical authority, exercised in making men submit by force, and giving life to the image of the beast. The two horns, as emblems of power, denote the church of Rome, and Mr. W. thinks also Mohammedanism; both began at the same time, and both are corruptions of Christianity. Mr. W. here introduces in a note, p. 363, several judicious remarks which militate against the system of some late expositors. We regret that our limits forbid its insertion here, as it fully corresponds with the ideas we have had occasion to express on the subject.* The reader will find it deserving of his notice.

In the 14th chap. we have the history of the pure church, during that period; and in the 15th, preparation is made for pouring out the vials.

The 16th chap. describes the pouring out of the seven vials. There is nothing in this part of Mr. W.'s system of prophecy, which is peculiarly new, and therefore we pass it over, observing only that as the sounding of the trumpets denoted injuries sustained by the church of Christ, from its enemies, the pouring out of the vials expresses the calamities inflicted by God on the enemies of the church, because of their enmity.

In chap. 17th. A description is given of the anti christian church. The beast described in the 13th chapter, our author thinks includes both Popery and Mahometanism. Here it means Popery alone. "A harlot riding on a beast, is a proper emblem of an apostate church, that proud, gaudy, drunken, bloody, corrupted and corrupting society, whose antitype can be found no where in history, but in the Papal hierarchy."

The 18th and 19th chapters describe particularly the destruction of the anti-christian church, "the kingdom of the beast and false prophet, the civil and ecclesiastical powers administered so long and so abusively, which now come to an end, and the kingdom of the Messiah, and of righteousness, is established. This is that happy period, the theme of so many prophecies, which, being still future, it is presumptuous

* Ecl. Rev. Vol. II. p. 614. *et seq.*

to explain particularly; yet thus far we may generally and safely conclude, that as we have already seen the beast and false prophet, the mystery of iniquity so exactly foretold, and the prophecy so wonderfully fulfilled; tyranny, irreligion, hypocrisy, and immorality triumphant, and oppressive by the means of pretended commissions from Heaven; so this usurpation will be utterly destroyed, and pure religion, and peace, and happiness succeed."

In the exposition of the 20th chapter, Mr. W's. view of the millennium, is sober, temperate, and rational; and he considers the 21st and 22nd chapters, as descriptive of the heavenly state.

Our author has placed the text of the Apocalypse in three columns, the Greek of Griesbach's edition of the New Testament, a translation of his own from it, and the common version. His translation is a very modest one, and does not depart from the common version, but when it appeared necessary to the sense. There is prefixed, a dissertation of 133 pages, on the divine origin of the book. The external evidence arising from testimony, is full and satisfactory; and the discussion of the internal proofs of inspiration, is conducted with ability and judgement.

The figurative language of the Revelation, Mr. W. has studied with deep attention, and expounded with accuracy and skill. Vitrunga, who is considerably more copious, holds the first place among commentators in this respect, and merits the repeated perusal of every Biblical student.—

Our author's peculiarities of exposition, we hope, will lead his brethren of the prophetic school, to examine the strength of his system; and, whatever may be the result, they will assuredly do well to imitate the patience, seriousness, and sobriety, with which he has prosecuted his researches.

Art. X. *An (A) Historical and Descriptive Account of St. Edmund's Bury*, in the County of Suffolk; comprising an ample Detail of the Origin, Dissolution, and venerable Remains of the Abbey, and other Places of Antiquity in that ancient Town. By Edmund Gillingwater. Foolscep 8vo. pp. 300. Price 6s. Rackham, Bury.

THIS little work may properly be recommended to strangers, who delight to visit antiquities. Of the magnificent structures, whose remnants Britain possesses, few could vie in splendour with the abbey of Bury St. Edmund's. On this abbey, rather than the town, the work before us is employed; and though we must be allowed to doubt some of its inferences,

we are glad to see so much information compressed into a volume convenient for the pocket.

The present appellation of this town is undeniably derived from its being the burial-place of Edmund, King of the East Angles, in the ninth century, who was martyred by the Danes, and who, after his martyrdom, performed abundance of miracles. The legends of those days relate, that the head of this king, being at the time of his murder separated from the body, was sought by his friends with great anxiety; after continuing their search without effect, at length, in desperation, they invoked the saint himself, on which the head immediately exclaimed, '*here! here! here!*' and, as Lidgate informs us, who being a monk of Bury must surely know,

' And never ceased of al that longe daye,
So for to crye til they kam where he laye.'

And having found the head, he says—

' Thus was ther wepyng medly'd with gladnesse,
And ther was gladnesse medly'd with wepyng;
And hertly sobbing meynt with ther sweetnesse,
And soote compleyntes medly'd with sobbyng,
Accord discordyng and discord accordyng;
For for his deth though they fele smarte,
This sodeyn myracle rejois'd ageyn their hearte.'

p. 35.

The head all this while had been guarded by a wolf, who, like a good fellow, after peaceably attending the funeral, retired to his native woods. His generosity is deservedly commemorated, and his picture preserved, in the arms of the abbey.

The abbots were lords of the town and the adjacent district, by royal donation; but their subjects were frequently unruly, and from time to time in rebellion. At the dissolution of religious houses, the principal charges brought against this institution were, that 'the abbot spent too much time at his granges, or country seats; that he played at cards, and did not preach.' The income of the abbey is computed by Speed at 2,336*l.* 16*s.* The lands have been estimated at 200,000*l.* per annum of present rents!

A notable remnant of heathenish superstition was preserved at this abbey, in the procession and offering of a white bull, with various ceremonies; which being performed for barren women, whether present or absent, in England or on the Continent, was of infallible efficacy. A superstition of much greater consequence, was that which condemned and executed, at Bury, *forty witches* in one year; (1644.) a superstition which Butler has not omitted to ridicule.

* Other absurd practices formerly prevailing in this town were, what was called the *pillorum* and *tumberellam*; that is, the pillory for men, and the cucking-stool, or ducking-stool for women; this last was a machine made use of formerly in chastising women that were addicted to notorious scolding; they were first fastened into a large chair, and then with a sort of crane swung over plunged into a piece of water, and then drawn through it.

Three of these duckings were valued at *ten-pence*! The dimensions of the churches, the lists of abbots, mayors, and members of parliaments, the registers of charities and donations, and the catalogue of plants indigenous in the vicinity, are very properly inserted, and the volume is adorned with several plates executed by an amateur.

Art. XI. *Publications of the Religious Tract Society*: To which is prefixed an Account of the Origin and Progress of the Society, with Extracts of Correspondence, foreign and domestic. 2 Vols. pp. 1000. price in 8vo. fine, 12s.—12mo. 8s. Burditt (at the Society's Depository, No. 60, Paternoster-row), 1806.

THESE volumes comprize the publications of the Religious Tract Society; an institution established in 1799, for the sale and distribution of Tracts, and whose chief object in uniting them into volumes, is to guide the purchaser in his selection. We have perused them with sincere pleasure; for the various subjects they treat are the most interesting and important, and the manner in which they are treated is perspicuous, suitable, and truly evangelical. But our highest gratification has arisen from reflecting on the channels in which these streams of eternal truth are intended to flow, and the objects they are designed to accomplish. The consideration—that by these publications the stupid and ignorant may be enlightened, the obdurate terrified and melted, the dissolute reclaimed, the profane urged to pour out his heart, not in curses, but in prayer—that such effects may be produced and *have been* produced, fills us with the most elevating and exquisite sensations. We have long lamented that the diffusion of literature is a very different thing from the diffusion of virtue, and that the easy circulation of knowledge has been perverted into the service of licentiousness, infidelity, and sedition: but in contemplating the exertions of this and similar institutions, we can indeed bless God for the *press* and the *charity-school*.

The object of this Society will strongly recommend it, to all who are duly actuated by a spirit of patriotism, philanthropy, and religion. The awful influence of irreligion on the political

stability, and the individual comforts, of any nation, has been declared by examples too near to be unimpressive, and too recent to be forgotten. It must, indeed, occasion no less surprise than regret, that some who are professedly friends to the cause of our national independence, should insidiously sap its only sure foundation, and not merely display their contempt of the Gospel by their own conduct, but inculcate among others indifference to its obligations, or doubts of its truth. Those, too, who are really desirous of ‘bettering the condition of the poor’, cannot surely be uninterested in the dissemination of those principles, whose benevolent efficacy on their habits and comforts, it requires so little observation to ascertain. But to a third class no argument or hint can be necessary; no man, who extends his views beyond the limits of life, and considers the souls of his countrymen as immortal, and depending for their ultimate disposal on the decision of this probationary state, can need any stimulus to the promotion of a judicious attempt, to strengthen the cause of Christ, and make men wise unto salvation.

As to the propriety and utility of the plan adopted by this Institution, we conceive no scruple can be entertained. It may be well, however, to subjoin the testimony of two eminent and venerable prelates, whose sentiments are properly prefixed to these volumes. The excellent Archbishop Secker observes—“a very useful method of spreading the knowledge of religion, is by distributing, or procuring to be distributed, such pious books, especially to the poorer sort, as are best suited to their capacities and circumstances. Much good may be done this way to considerable numbers at once, in a most acceptable manner, for a trifling expence.” To the same effect is the opinion expressed by the present Bishop of Durham: “the benefits to be derived from Sunday Education may be very greatly assisted by the dispersion of small cheap tracts on religious and moral duties.”

The nature of these Tracts is various; some relate the lives of eminently pious men, others seize on striking and affecting occurrences that are calculated to impress the public mind, and others are direct and regular addresses to the vicious and inconsiderate in different circumstances of life, and several are in the form of dialogues and narratives. Some of these are original; others are extracted from our best religious writers of different denominations. It may be mentioned, as a strong recommendation to candid and pious persons of all classes, that the object of these Tracts is not to promote either bigotry or schism; all topics of inferior consequence are merged in the grand design, —“a continued and an impressive exhibition of the way of a sinner’s salvation by Jesus Christ.”

Concerning religious publications in general, the Committee justly observe, in the Report prefixed,

“that the style of their composition, and the expence of their purchase, are almost exclusively calculated for the higher and middle classes of society; and, therefore, when they have had both circulation and effect, there will still remain a very numerous class of persons, who, having neither excitement to read, nor means to purchase, are deprived of an important benefit.

“To excite the habit of reading, and the desire of instruction; to choose appropriate subjects, and to apply them in a striking and an engaging manner; to publish tracts at so low a rate, as to be within every person's means to purchase, and to distribute them gratuitously, where excitement fails, and poverty forbids to acquire them: these surely are objects and exertions worthy of general regard.”

Subscriptions are solicited and employed to enable the society to distribute and sell the tracts at a cheap rate. Subscribers are entitled to purchase the tracts at a reduced price. A committee, appointed annually, meet in London once a fortnight, to conduct the concerns of the society, receive communications, &c. Many of these, as well from the Continent as from different parts of our country, are annexed to this report; they will be found interesting to the reader, and encouraging to the friends of the institution.

Some of the tracts, we find, are in the Welsh and Gaelic, others in the French, Italian, Spanish, and Dutch languages. The latter have been circulated, with truly Christian philanthropy, among the prisoners of war resident in this country, and the efforts of the distributors in this, as in other instances, have been zealous, acceptable, and successful. Indeed, it is evident to us, that the exertions of the committee have borne an honourable proportion to the important nature of the task they have undertaken.

A different sort of tracts, it seems, has lately been published, adapted for circulation by the hawkers. These are of a more attractive nature than many of the first series, and are adorned with wood cuts. With a view entirely to supplant the circulation of the mischievous trash which pollutes our towns and villages, these little pieces are sold to the vendor so much cheaper as to afford him an incomparably greater profit. His interest therefore being engaged, not only are the incentives to vice removed, but the pictures and principles of virtue are disseminated.

We cannot but earnestly recommend an institution which thus enables the light of truth to diffuse itself over our native land, dissipating the shades of ignorance, and extinguishing at once the delusions of error, and the fires of iniquity. Its operations may be instrumental in promoting the approach of that period, which all who delight to expect, will desire to accele-

rate,—a period when there shall be no more need for mutual admonition, when philanthropic institutions shall expire in the completion of their objects, and when *they shall no longer teach, every man his neighbour, saying, know the LORD, but all shall know HIM from the least to the greatest!!*

Art. XII. *Views of Picturesque Cottages, with Plans*. By W. Atkinson, Architect. Royal 4to. Plates Twenty. Price 1l. 1s. in Boards: 1l. 15s. coloured. Gardiner, London, 1805.

DISPOSED, as we are, to increase the comforts of the poor, by every method compatible with frugality, we have been of late repeatedly gratified by the attention paid to the proper construction of their cottages. Gentlemen of landed property have studiously endeavoured to unite neatness, cleanliness, and salubrity, with ornamental appearance; and while they have decorated their own demesnes with pleasing objects, they have wished their tenants should partake of all the conveniences incident to their station. Hence we have had a variety of publications, proposing plans, and projecting subjects, of this description; but the work before us is the only one we have noticed, that has thought of selecting what has been already done, and communicating to those whom it may concern, the result of experiments, not instituted for the purpose of experiment, but suggested by the natural good sense, or experience, of individuals. The opinion of an old woman, who had inhabited a cottage all her life, would have its value in our judgement, were we engaged in building cottages; and possibly too, we might sometimes prefer it, however empirical, to that of an architect, which was only speculative. A more considerable collection of cottages, as constructed in different parts of England, as adapted to different scites, to level ground, to hills, to mountains, to the lake side, or adjacent to a river; as near to towns, to other dwellings of the smaller kind, or as solitary; as sheltering a small family, or a large one; as containing conveniences suitable to the various wants of its inmates, and many other particulars—could not fail of being both interesting and profitable. The devices constructed by the inhabitant himself, should be carefully examined; their intention noted, and how far they answered his purpose: the place where they were stationed, their connection with other parts of the same dwelling; and, in short, that minor œconomy, as it appears at first sight, which is, in fact, the major application of ingenuity, contrivance, and labour.

We are obliged to Mr. Atkinson for the hints he affords, and

for the judicious and useful plan he has adopted; though we cannot say that the execution of it equals our conception of what is possible and desirable. It contains thirteen subjects, of which there are twelve views and seven plans: one plate shews the parts of windows at large. The particular description of each plate gives some information as to its materials and construction; and the introductory discourse lays down, very briefly, previous principles, as to situation, outline, effect of light and shade, &c.; we are much pleased with his thoughts on the materials used in building cottages, though we know, at the same time, that this article must be governed by local circumstances.

As we cannot expect that an architect should run over England in quest of such subjects as we have alluded to, we could be glad if reports on the most convenient of those already constructed, were communicated to the Society for bettering the condition of the poor, or to some other of a similar nature, for the purpose of publication. Many good hints might be selected from such a compilation, and the remarks to which the description of others would give occasion, could not fail of proving highly instructive and useful.

The views in this work, with the vignette, by way of frontispiece title, are executed in aqua tinta: a more masterly management of this mode of engraving would have given more effect, and more interest, to several of these subjects. The grain is occasionally very fine and tender, but the whole together can seldom boast of much harmony, composition, or keeping.

Art. XIII. *Letters on Natural History*: exhibiting a View of the Power, Wisdom, and Goodness of the Deity, so eminently displayed in the Formation of the Universe; and various Relations of Utility, which Inferior Beings have to the Human Species. Calculated particularly for the Use of Schools, and young Persons in general, of both Sexes; in Order to impress their Minds with a just Idea of its great Author. Illustrated by upwards of one Hundred engraved Subjects, applicable to the Work. By John Bigland, &c. &c. 12mo. pp. 450. Price 9s. Longman and Co. 1806.

MR. Bigland seems to have confided on his temporary credit, and the popular nature of his subject, for that success which he has not deserved by his ability, or his diligence. He compels us to believe, that his knowledge of natural history is not the most extensive, that he has only assumed the duty of a compiler, and, though his style is tolerably fluent and agreeable, that he has not taken pains to make it correct. We

differ from him entirely, as to the plan which he has pursued in the arrangement of this work. He is of opinion that

‘Systematic arrangements, however advantageous they may be to the professed naturalist, tend more frequently to embarrass than to inform the juvenile student, or the common reader. The system of Linnæus appears too complex and artificial for common readers, or young students, whose circumstances, occupations, pursuits, and future prospects, do not permit them to make the study of natural history the business of their lives. His distinctions also, being chiefly founded on the number of teeth, do not seem sufficiently obvious to be useful to the generality of readers.’

‘The classing of the elephant with the armadillo; of the cat and the hedge-hog with the bear, and of the horse with the rhinoceros and the common hog, produces such combinations, as we may, without hazard, assure ourselves, will never be long remembered by young students, amidst the multiplicity of other pursuits.’

Mr. B. therefore has pursued another method, ‘ranging the different orders, according to their visible resemblance, to some well known animal, which exhibits a characteristic distinction, obvious at first sight, without burdening the memory with artificial systems and scientific discriminations.’

On the contrary, we think that such an amusing book as Mr. B.'s, should be used to interest a young reader in the details of scientific classification, and that a work which might be highly useful to him, in combining correct information with amusement, becomes highly injurious when it teaches him to be contented with a superficial knowledge, which he will soon forget, or remember to little purpose. A book of this *familiar* nature is read with avidity, like a volume of anecdotes, but the reader can never retain the system of nature in his mind by a succession of descriptions unconnected by any common tie, without order, dependence, or relation. They retire beyond the sphere of his mind; he maintains no controul even over the nearest, and cannot recal them on any emergency; they flit before his eyes indistinctly, in ever varying combinations, but constantly elude his grasp. Almost the only advantage he possesses is, that when any new circumstance forcibly brings them again under consideration, he knows that he has seen them before; though where, he cannot remember. In the same manner, and to the same purpose, some young people read history without a table or chart of chronology, and study geography without maps. This idle mode has been sufficiently condemned, and, we hoped, was nearly abandoned. We thought that experience had long enough demonstrated the absolute necessity of system and method in the education of youth, and that the general diffusion of scientific attainments in the present age, was owing chiefly to the orderly systems adopted in almost every branch of study. Mr. B. will

not proceed farther, we hope, in restoring the reign of disorder and obscurity. We conjure him not to give us any letters on chemistry adapted to general readers, in which every salt shall be described under its vulgar name, according to its external appearance, and most obvious or curious effects. It would please us far more to see a new edition of his *Natural History*, regularly classified, and we should be happy to announce it to our young readers as a valuable acquisition. In the mean time, we recommend them to peruse the present work, as a compilation of very useful and entertaining information, free from indecorous allusions, and interspersed with useful reflections, but not by any means as an elementary treatise on natural history. The copper-plates annexed to this work are no credit to it; they appear to be copied from Bewick's wood cuts.

We are sorry that Mr. B. undertook to say something about metals and minerals, without acquiring even a smattering of real knowledge on the subject. What can he expect, but the contempt of his youngest readers, when he informs them that *'copper is a hard, heavy, ductile metal, abounding with vitriol, and an ill-digested sulphur called verdigrease.—Iron is a compound of different materials.—Lead is a compound of earth and sulphur, together with a small portion of mercury.'*

This singular proof of ignorance is not to be taken as a specimen of the work; and certainly, in descriptions like Mr. B.'s, where so little precision is attempted, it is not very easy to be incorrect. The plan here pursued is little more than a character of the several animals, and anecdotes descriptive of their manners and uses. Nothing like a definition is to be found in the book.

With respect to the moral tendency of this work, it evidently forms an important recommendation in Mr. B.'s opinion. Whatever may have been his motives for introducing continual references to a divine Author, we are pleased that he has done it; and though we perceive his philosophical optimism pervading the work, we are not much afraid that it will injure the juvenile reader. Yet we are rather surprized and dissatisfied, that he has omitted all mention of that general deluge, which the organic remains of a former world so clearly demonstrate; and that in noticing the circumstance of an elephant's tusk being dug up in Flintshire, he should overlook the obvious explanation, pretend that it was wrapped in impenetrable mystery, and call it, absurdly enough, a *lusus naturæ*. We are sorry to notice such a mode of thinking in Mr. Bigland, and are unwilling to entertain the fears it excites.

In conclusion, we warn our young readers against supposing,

as they easily may from Mr. B.'s performance, that a belief in the power, wisdom, and beneficence of our Creator, is that religion which has the promise of the life that is to come. When they reflect that this wisdom has detected, and this power will punish, the sins that are committed against that beneficence, they will see the necessity of a better instructor than Mr. B., and have recourse to a better book than the book of nature.

We admire that mode of studying the visible creation which leads us to contemplate its Author; but we remember that it is only of subordinate importance; and that when permitted to supersede a concern for his mercy, as revealed in the gospel, it is offensive in his sight, and dangerous to our eternal welfare.

Art. XIV. *Address to the British Public, and particularly to their Grand Juries.* 8vo. pp. 84. Price 1s. 6d. Rivingtons, 1806.

THE author of this pamphlet is one of those, and we rejoice that there are many, who recognize the hand of Providence in the convulsions and changes of political establishments, and who is not so blinded, by contemplating the riches or civilization of our country, as to overlook the dangers which it has to fear from internal corruption. He has ventured to undertake an inquiry into the moral state of the nation, and however defective and erroneous it may be, in particular instances, his patriotic solitude deserves our warm commendation. The alarming increase of irreligion and immorality, is in his opinion too evident to be disputed; the degree of this increase, on the whole, we suspect is considerably exaggerated; not because present times are more virtuous, but because preceding times were more vicious, than our author apprehends. But without discussing the difference in intrinsic value, between superstitious formality and avowed impiety, we may certainly conclude that the latter is by far the most dangerous to the political stability of any commonwealth. When religion itself is insulted, when the bible is neglected and despised, and, consequently, when all sensibility, either moral or patriotic, is overwhelmed beneath the prevailing flood of luxury and sensuality, there is too much reason to look forward with dismay, and backward with regret. In such a state of things, our author invokes the cooperation of all ranks, to promote a general reform, and to avert the blow which has been so long suspended over us. He calls on the Grand Juries of the country, as being peculiarly entitled and qualified to search into the various sources of public danger, and to investigate and apply appropriate remedies. He discusses, with various success, the

several topics, General Education, Small Farms, Poor laws, the (supposed) Decline of the Established Church, Female dress and manners, Tithes, the Theatre, Masquerades, Elections, defects of our intricate system of jurisprudence, together with various subjects that have fallen under the cognizance of the Society for the suppression of vice. His principles are usually just, but his observation appears to be confined, and often misled by particular prepossessions. We join with him in lamenting the thin attendance of the churches in different parts, and to this cause, not to the increase of the dissenters, we impute the prevalence of open immorality. The worthy author seems to have suspected, that the root of this evil is to be found in the seminaries for clerical education, but he has not ventured to pursue his speculations, or at least to publish their result.

We think that he has done wrong in even hinting, without censure, at the groundless reproaches which heretofore have been aimed at Sunday schools; and that in his reference to the publications of the Tract Society, he has particularized a general censure, with much more zeal than truth. We can only suppose that he has pronounced upon tracts which he has never read, because we think him too sensible to misunderstand, and too conscientious to calumniate. We are surprized that he should talk of 'applying the Theatre to the noblest purposes of virtue, under the direction of talents and integrity.' If the Truth of the Gospel should ever condescend to tread the boards of a play house, we are persuaded she would soon declaim to empty boxes; the gay world would discover that she was a vastly queer and methodistical personage, and would avoid their favourite haunt with as much holy abhorrence as if it were a conventicle. The abuses attendant on Elections are treated with spirit; it is a subject which no Christian patriot, we think, can review without shame and indignation.

As to the mode of suppressing the various evils enumerated, we think other schemes might be suggested, in addition to those which our author has slightly noticed; but his work is intended, less to advise measures, than to alarm public men into that vigilance and exertion which their country has a right to expect, and to put every Englishman on his guard, *ne quid respublica detrimenti capiat*.

Art. XV. *An Abridgment of the History of New England*, for the use of Young Persons; by Hannah Adams. (reprinted) foolscap 8vo. pp 151. Price 3s. Burditt 1806.

MRS. H. Adams is known in this country, as the compiler of a highly respectable theological dictionary, intitled *A View of*

Religions *. Her present work is intended chiefly for the use of schools; it is well adapted for this purpose, and we cordially recommend its introduction into every juvenile library, as it combines moral and religious reflections of supreme importance, with a familiar history of transactions too little known in this country, though highly interesting to Britons and freemen.

Art. XVI. *A Collection of Mathematical Tables for the Use of Students, &c.*
by Andrew Mackay, L.L.D. F.R.S. Ed. 8vo. pp. 324. Price 7s.
Longman and Co.

DR. Mackay has been laudably employed in compiling a useful, cheap, and portable set of tables for the general purposes of the students in universities and academies, for the practical navigator, geographer, and surveyor, and for many others in different departments in life. The tables are 93 in number, including nearly all those which are contained in the *requisite tables* published by order of the Board of Longitude, and some of them in a more compendious form: great care seems to have been paid to the correction of the tables at the press, and they cannot fail of proving serviceable to calculators in general. There are many other tables which do not often occur in similar works; such as annuity tables, comparative measures, English, Scotch, and French, and several adapted to the exigencies of chronology, fortification, mechanics, &c.

These tables are not arranged with all that regard to order which some might have expected. Important objects, however, as to cheapness and portability, are accomplished by the present arrangement, the pages being entirely filled up. Most readers would have wished the explanation of each table to have accompanied it, but this was probably inconsistent with the above important consideration. As it is however, an alphabetical index ought to have been added, referring both to the table and its explanation, for which purpose one set of pages would have been better in all respects. At present, the table of contents refers only to the tables, while the tables do not refer to the descriptions, nor these to the tables, as they ought to do by their respective pages. We hope the sale of this useful volume, may soon give the author an opportunity of improving upon these hints in a second edition.

* See Eccl. Rev. Vol. I. p. 435.

Art. XVII. *The Alexandriad.* Being an humble Attempt to enumerate, in Rhyme, some of those Acts which distinguish the Reign of the Emperor Alexander. Royal 4to. pp. 28. Price 2s. 6d. Westley.

WE are among those who entertain a high degree of esteem for the illustrious prince whose character has given occasion to these rhymes; and we are therefore disposed to regard with some complacency an attempt to celebrate it. Yet we are compelled to acknowledge that all our respect for this exalted theme has not enabled us to read the *Alexandriad* with any tolerable patience; so troublesome is it, on some occasions, to possess the slightest sense of delicacy, or the smallest particle of taste. Moreover, we have been strangely beset with suspicions, that our poet had some ulterior object in contemplation, beyond that of venting his feelings, and offering his homage at the shrine of merit.

To explain at once the cause of our spleen, it may be sufficient to inform the reader, that the Emperor Alexander, *alias* Alexis, *alias* Cæsar, is the best and greatest man that ever existed; reviving and uniting the accomplishments of Alexander, Epaminondas, Antoninus, Atrides, Achilles, Nestor, Ulysses, &c., and particularly remarkable for his filial virtue, and his military glory; "mankind his family—the world his care!" the empress Louisa, also, is a model of her sex, her eyes expressive, her breath good, and her mien majestic, combining all the excellences, each of which, in ancient times, was singly sufficient to immortalize a heroine or a goddess.

Perhaps the reader hesitates to take our word for the existence of two such constellations, or rather hemispheres, of excellence, on one throne; here is the poet's own affidavit:—

' Let Fame no longer boast the Grecian age,
The god-like Ammon, or the Theban sage;
No more o'er Antoninus' ashes mourn,
Or pensive sigh o'er faultless Trajan's urn:
Again they live—for lo! their various worth,
Regenerated, owns a nobler birth;
And, join'd with ev'ry grace (fond Heav'n's behest),
United, blooms in ALEXANDER's breast.

The soul of great Atrides there we see,
Temper'd by mercy and humanity;
Achilles' ardor, undebas'd by rage,
A Nestor too, uncumber'd by his age;
The prudence which enrich'd Ulysses' mind,
(But void of guile, and pregnant as the wind;)
The filial love which grac'd Eneas' course,
And prov'd and honour'd his celestial source;
Sweetly with kindred virtue there combine,
And with seraphic lustre mildly shine.' P. 2.

As to quoting the description of Louisa, it is out of the question; we spare the blushes of our beloved countrywomen. But we have not done with the emperor.

‘The character of this monarch,’ says our author, ‘would suffer from the feebleness of delineation by a Tacitus, a Pliny, or a Burke; I dare not attempt the portraiture—all I can do is, to offer a faint sketch of a few prominent features, in the hope that some abler artist will finish out the likeness.’—Pref. iv.

The preface and notes are copious, and carefully keep the main object in view; we prefer them to the poem, highly as we prize it, because they are more amusing, more tinctured with truth, and far easier to understand. Besides, the author has crowded them with learned quotations; and this proof of scholarship we accept in compensation for some trivial breaches of English grammar: for instance,

(First line.) ‘Thou Pow’r divine, who *strung* the Mantuan lyre,—
When at his feet Bebryce’s tyrant *laid*.’—

We lay down this book with great satisfaction, in which the reader will share; claiming kindred with the ‘divine’ Alexander, he will surely exult that he also is a *man*; and he cannot fail to rejoice that this glorification of our common nature has been accomplished by such means, and by such an agent, without any degradation of poetry, or prostitution of genius.

Art. XVIII. *An Answer to the Inquiry into the State of the Nation*; with Strictures on the Conduct of the present Ministry. To which is added, a Supplement on the Prospects and Terms of Peace. Seventh Edition. 8vo. pp. 227. Price 5s. Murray, 1806.

THE public approbation of this pamphlet has already been strongly expressed by the demand of seven editions; a compliment to which it was justly entitled, by the ability of the author, as well as by the important nature of the subject. He has undertaken to answer every complaint in the work which he opposes; and in pursuing this honest, though occasionally embarrassing plan, he has succeeded very respectably. He has in many instances completely refuted the declamations of the Inquiry, by a pointed statement of facts, and demonstrated the fallacy of its arguments; but we acknowledge that he has sometimes ventured into a train of reasoning, which we should feel great difficulty in adopting. His reflections on the relation, which the measures of the present ministry have borne to the eulogiums of their panegyrist, and to the expectations of the country, will be loudly echoed by some of our readers; and his speculations on the prospect of peace will

be found extremely judicious; on these topics, however, we have no inclination to expatiate.

The author of the Answer will not impute it to any disrespect, that we decline detailing particularly the arguments of his work. Our review of the Inquiry itself (which he calls the Manifesto of the New Ministry, and which certainly was any thing rather than what it professed to be,) and the apprehensions which our readers must feel with regard to the pending campaign, will render any farther discussion of the last, on our pages, comparatively uninteresting. We must be contented therefore with recommending a perusal of this work, to all who have been captivated by the rhetoric of the Inquiry, or deceived by its misrepresentations. But we must not be understood to sanction this Answer with unqualified praise; the author has been sometimes the advocate of a party, rather than the asserter of truth; and the warmth, as well as the haste, which strongly marks his performance, has occasioned him to advance some exceptionable opinions, and to lavish his praises and censures with too little discrimination. We have been assured, however, that he has no connection with any political party; and considering the difficulty of writing a polemical work with perfect coolness and accuracy, we are of opinion that a better Answer on the whole, could not have been expected. We venture to promise the reader considerable information and pleasure in perusing it. The statement of the general disposition and feeling of the Dutch nation, appears to have been drawn up on the spot, and is particularly deserving of notice.

Art. XIX. *Select Fables, written for the Purpose of instilling into the Minds of early Youth a true Sense of Religion and Virtue.* Translated from the French of M. Florian. 12mo. pp. 160. Price 3s. 6d. Harris. 1806.

WE have seldom seen a book written so little to the purpose. Some of the fables are pointed and useful; but most of them convey a dubious or exceptionable moral, and the rest convey no moral at all. Virtue can gain nothing by mentioning theft, (Fab. xxiv.) if not with praise, yet without reprobation; nor can religion gain more by initiating children into the use of profane exclamations. (See pp. 23-81.)—Many of the fables are copied from other works, sometimes with an alteration, but rarely with improvement. The 27th fable we believe is original; it relates a fierce and violent conflict between two baldheaded men, who saw a piece of ivory, shining in a corner, and disputed the possession of it; when the victor seized upon his prize, it proved to be an ivory comb! How many of

our readers are wasting their time and strength in contending for objects of as little real utility?

We do not approve of *chefs d'œuvre*, and *petitmaitre*, in a book intended for early youth; but the style in general is easy and suitable. The plates are smartly executed.

Art. XX. *Hints for the Security of the Established Church.* Humbly addressed to his Grace the Archbishop of Canterbury. pp. 39. Price 1s. Hatchard. 1806.

THE writer of this pamphlet certainly falls within the cognizance of a court of justice, rather than a court of criticism. He is chargeable with crimes and misdemeanors, many more than commonly fall to the share of one individual; and when we have established our point, by making out a list, (omitting legal precision for the sake of brevity,) we shall resign his work to the notice of more competent judges. Imprimis, writing an anonymous threatening letter, endeavouring to extort money, spreading false alarms, leasing-making, libelling, defamation, subornation of perjury, &c. &c. &c. Towit, writing the Hints, and threatening the amiable and Most Reverend, the Archbishop of Canterbury, (whom God preserve) with *martyrdom*—urging the House of Commons to grant money for the purpose of building new churches—frightening honest people out of their wits, by a cry that *the church is in danger*, when it is not;—alienating the mind of our most gracious Sovereign from his loyal and affectionate subjects, the Dissenters;—publishing, that said Dissenters are plotting to overthrow the constitution of Church and State, when they are not; and this upon the information of one Dr. Priestly, whom the great majority of Dissenters had long before, and constantly since, renounced and disclaimed;—accusing the Methodists of holding the scandalous, and by them detested, “*calamities of the Calvinistic doctrine*”;—persuading his Majesty to break his Coronation Oath, by violating the regulations and spirit of the Toleration Act!—all of which are against the peace of our Sovereign Lord the King, his crown and dignity. Smaller offences might be added, such as an assault, battery, and breach, of Priscian’s head; accusing the Bishops of non-residence, the Archdeacons of inactivity, the Clergy, under the name of noxious and disgraceful weeds, of hunting, gaming, drinking, and time-killing; beside sundry slight misrepresentations of the constitution, the temper, and the conduct, of the Methodists.*

* This writer says, that the *Methodists* undertake the ministerial office from *laziness*! We know this hint cannot generally be true, and we think from a “Member of the Church of England,” it is not remarkably prudent.

But notwithstanding the animosity which every good Christian and loyal subject must feel against this anonymous author, we dare not deny that there is some truth in his book, which,

“ like a toad, ugly and venomous,
“ Yet wears a precious jewel in its head.”

Art. XXI. *Poems, written on different Occasions, by Charlotte Richardson*
To which is prefixed, some Account of the Author, together with the Reasons which have led to their Publication, by the Editor, Catherine Cappe. 8vo. pp. xxii. 128. Price 5s. Wilson, York; Longman, Johnson, London. 1806.

THIS volume comes before the public under circumstances that must convert criticism into esteem, and severity into compassion. The obscurity of the author's origin will protect her literary deficiencies from notice, and the difficulties she has encountered will dignify the energy which has overcome them. Owing her early religious instruction to that salutary institution the Sunday school, and gaining all she knew from her own exertions through a life of servitude, she has displayed so much industry in the application of her talents, so much virtuous energy, and so much genuine devotional feeling, that we feel a pleasure in expressing our respect for her character, and our wish to contribute to her relief. Two years after her marriage she was left a widow with a lovely child, whose illness added to the anguish of remembrance, the bitterness of apprehension. While she was under the pressure and the threat of such sorrows, her respectable friend became acquainted with her poetical efforts, and kindly set on foot a subscription for publishing some select pieces for her benefit. This project has met with considerable success, as we find from the periodical publications, in which Mrs. Cappe has furnished a statement of the profits.

At one or two passages, expressive of glowing piety, Mrs. C. has thought fit to intrude a Socinian explication in the shape of a refrigerating note; but the miserable lifelessness of the comment, only enhances the interest of the text.

Without mentioning the poetry of these compositions, which is by no means contemptible, we can truly affirm, that the force and simplicity, with which the writer's feelings are expressed, are often highly affecting; and the humble, affectionate, and devotional spirit, which they breathe, makes us forget every defect of the poems, in sympathy and esteem for the author,

Art. XXII. *Sketch of the Professional Life and Character of John Clark, M. D. &c. &c.* By J. R. Fenwick M. D. (Durham) Read at the Literary and Philosophical Society of Newcastle upon Tyne, November, 1805. 8vo. pp. 67. Price 2s. Murray, 1806.

THE late Dr. Clark (of Newcastle) was born near Roxburgh 1744; he was principally known as the author of '*Observations on Diseases which prevail in long Voyages to Hot Climates*,' the result of his experience during two voyages to the East Indies, between 1768 and 1772. For this work he received, from the Court of Directors, a gratuity of one hundred guineas.

We notice this useful and well written memoir, chiefly because it supplies the young student with a model, which in many respects he will find very worthy of his imitation, and because it strongly indicates the advantage of diligence and perseverance in contending against the most formidable opposition.

We regret that in a country like ours it should be necessary to say that Dr. C. "was a firm believer in Christianity;" we are assured that "he had a pleasure in remarking the effect which a reliance on its truths, and the practice of its duties, have in enabling men to bear the evils of life with resignation, and to meet death with firmness. He was an affectionate husband and father, a warm and steady friend, an indulgent master, a man of unbounded benevolence, and equally inaccessible to suspicion, and incapable of practising deceit. Dr. Clark was rather hasty in his temper: a fault (it is justly remarked) which is so often connected with great and generous qualities, that it generally meets with too much indulgence in society; nay, is often absurdly considered as an indication of those virtues, with which it is not unfrequently united." pp. 43-44.

Art. XXIII. *A Sermon; preached at Holy Rhood Church, Southampton; on Sunday, August 10, 1806; on the duty of Humanity toward the irrational Part of the Creation.* By the Rev. Charles Sleech Hawtrey, A. B. Published at the request of the Institutor of the Annual Sermon on the Subject. pp. 20. Price 1s. Rivington. 1806.

PERHAPS it will be thought captious to quarrel with the title page of a sermon; but we certainly think that, as mottoes are not absolutely necessary, a quotation from Shakspeare might have been dispensed with. Besides, the sentiment there expressed, we believe, is more poetical than true. The Sermon itself is sensible and appropriate; but it affords no great occasion for comment. We shall pass it over, with expressing our approbation of the institution, and our wish that all subjects, when treated in the pulpit, may bear a distinct and cordial reference to the peculiar truths of the Christian dispensation.

Art. XXIV. *Principles of the Science of tuning Instruments with fixed Tones*,
By Charles Earl Stanhope, 8vo. pp. 24. Stereotyped and printed by
A. Wilson. 1806.

THIS elegant and abstruse essay is only printed for private circulation; and this circumstance, our musical readers will think, should rather urge than prevent our communicating its principles to the public. Indeed we feel no difficulty in thus deviating from our usual plan, as it is a respect due to the science and ingenuity, which so eminently adorn the rank of the noble author. The acuteness, the perseverance, and the accuracy, of his researches into the construction of the octave, demand our highest praise; but it will be seen that we cannot commend his musical ear, nor acquiesce in the system of tuning, which his experiments and calculations have induced him to recommend.

By instruments with fixed tones, is meant, keyed instruments, such as organs, piano-fortes, &c. Instruments of this kind, from the tones being fixed, (that is, not alterable at pleasure like the stopt notes of a violin), must necessarily be in some measure imperfect; for it is a fact, known long since to every scientific tuner, that, though an octave contains three major thirds, if those thirds are tuned *perfect* thirds to each other, they will fall short of a *perfect* octave. For instance, if we tune C E, perfect third, E G sharp, perfect third, and from that G sharp, or A flat, (which in these instruments are the same) another perfect third, this last sound will be less than perfect octave to C.

It is also well known, that G sharp, and A flat, ought not to be the same sound; for if G sharp be tuned perfect third to E, it will be found too flat to make even a tolerable third to C as A flat. The same may be said of D sharp, and E flat.

But to proceed. If we find an octave by tuning twelve perfect fifths, it will considerably exceed a *perfect* octave, for example, if the following fifths be tuned perfect (CG.—GD.—DA.—AE.—EB.—BF sharp—F sharp C sharp—C sharp G sharp—G sharp D sharp—D sharp A sharp—A sharp E sharp.—E sharp B sharp;) this is sharp, which is the same key as C natural, will be found considerably too acute, when compared with C tuned before. This imperfection his Lordship notices with considerable ingenuity, stating how he has proved it by tuning three monochords, and comparing the difference between a perfect octave and one found by the above method, &c. He observes that, "a beating will be heard, and a sound will be produced, not very unlike the howling of a wolf at a distance. Now the difference of pitch between C derived from the perfect quints (fifths) and the corresponding C derived from the octave, is what is technically called by tuners, the *wolf*." We however understand the wolf to be a term, given by tuners to the most imperfect fifth in their system, which is generally between G sharp, and D sharp; though some tuners divide this imperfection between two or more fifths.

From what has been observed respecting these natural imperfections, it will appear necessary, in tuning, to flatten or diminish some, or all of the fifths, and to sharpen or augment the thirds; and this is called *temperament*: every kind of temperament is called *unequal temperament*,

except that which tunes all the fifths and thirds equally imperfect ; this is called *equal temperament*, and is, we believe, seldom used.

Now it must be obvious, that there will be *imperfection* somewhere, whatever temperament is used, and if it be taken from one part, it must fall on another : it is also clear that, the more fifths, out of the twelve, are tuned quite perfect, the greater must be the imperfection of those which remain. How the noble author distributes these imperfections, will appear by his system of tuning, which is as follows :

- 1st. Middle C and C, bass second space, tuned octave.
- 2d. G, bass fourth space, perfect fifth to C, bass second space.
- 3rd. E, bass third space, perfect third to C bass second space ; E, treble first line, octave to this bass E ; and E, treble fourth space, octave to E, treble first line.
- 4th. B above bass staff, perfect fifth to bass E.
- 5th. F, bass fourth line, perfect fifth below middle C ; then F, treble first space, octave to that bass F.
- 6th. B flat, above bass staff, perfect fifth below treble F.
- 7th. A flat, bass fifth line, equi-distant third between E below, and C above.

(These thirds, his Lordship calls *biequal thirds*, and we must remark, that they are too large to make tolerable harmony.)

- 8th. E flat, treble first line, perfect fifth above A flat.
- 9th. D flat, bass third line, perfect fifth below A flat ; then D flat, below treble staff, octave to this D flat.
- 10th. G flat, bass fourth space, perfect fifth below treble D flat.
- 11th, and 12th. D below treble staff, and A treble second space, equi-distant fifths between G, bass fourth space, and E, treble fourth space.

These fifths, his Lordship calls *triequal quints* ; to our ears, they seem shockingly imperfect, though he says, " My mode of tuning does not produce one single offensive quint." What then becomes of the imperfection ? for if *seven* quints be tuned perfect, the other five must necessarily be more imperfect or offensive, than the fifths in *equal temperament*, which, his Lordship observes, are all imperfect.

The following statement of the thirds and fifths in the principal major keys, may enable the musical reader to form some idea of the state of perfection in those keys.

In C, the third and fifth are both perfect.

In G the third perfect, the fifth too small*, being a *tri-equal quint*.

In D, the third nearly perfect, but rather too large, partly in consequence of D itself, (a *tri-equal quint* to G) being too flat ; the fifth is too small, being a *tri-equal*.

In A, the third too large, (being perfect fifth to G sharp, which is a *biequal third*) and A itself too flat, being a *tri-equal quint* to D ; the fifth is imperfect, being *tri-equal* ; this key is therefore essentially bad.

* We say, too small or too large, in speaking of these intervals, because the third or fifth may be imperfect, from the key-note itself being out of tune, as will frequently be found in this system, and not always from the note forming the interval being too flat or too sharp.

In E, the third too large, being *bi-equal* between that note and C; the fifth perfect.

In B, the third too large, being perfect fifth to a *bi-equal* third; the fifth nearly perfect, but rather too large.

F has fewer incongruities than most of the preceding keys, the third being pretty good, the fifth perfect, and the rest of the intervals tolerably melodious.

In B flat, the third rather too large, the B itself being rendered somewhat too flat, by being tuned two successive perfect fifths from C downwards; the fifth is consequently perfect.

In E flat, the third much too large, being tuned perfect fifth to C, and E itself, being tuned perfect fifth to a *bi-equal* third (A flat) is too flat; the fifth is nearly perfect.

In A flat, the third too large, being *bi-equal*, the fifth perfect.

In D flat, the third too large, this D itself being *perfect quint*, below A flat, which is too flat, the fifth perfect.

Though this statement may give some idea of the effect of these keys, yet we must observe, that a scale may be defective, even if the third, fourth, and fifth are perfect; for, in order to make the best melody, the most correct singers or violin players form the intervals of the scale in the following manner: From the key note ascending, tone major, then tone minor, semi-tone major, tone major, tone minor, tone major, and semi-tone major. That tuning, therefore, which approaches nearest to this scheme, is the most melodious; and equal tones, and semi-tones, are preferable to the tone minor being substituted for the tone major, and *vice versa*.

We cannot leave this work without giving the following extract.

‘On an excellent piano-forte, (says his Lordship), tuned in my manner, that favourite Portuguese hymn, called *Adeste Fideles*, which is commonly printed in A major, was played successively in that key, in the key of A flat major, in G major, and in D flat major. The following was the result of this comparison. First, the piece was the most characteristic and sublime in the key of A flat; it was better in that key, than in the original key of A. Secondly, the hymn was comparatively intolerable in the key of C; although, according to my temperament, the key of C is tuned perfect, having a perfect third, a perfect fourth, and likewise a perfect quint. Thirdly, the piece was better even in the key of D flat, than in the key of C, although the pitch of D flat (being higher up), is less suited to the character of that solemn composition, than the pitch of the key of C. The striking difference between those three keys, which every person with a good ear must feel, results principally from the thirds and sixths in each key respectively; and those two keys, namely, D flat, and A flat, where the third in each is imperfect, and is of the exact value of a *bi-equal* third, are beyond comparison, better suited to the solemn character of the hymn, than the key of C, where the third is, on the contrary, tuned quite perfect.’

His Lordship remarks, in the former part of his work, that, instead of *the wolf*, there are no less than five wolves: (i. e. the *quint* wolf, and the wolves arising from the four different series of major thirds), he now observes, that “We have been in the habit of considering what is commonly called, *the wolf*, as an inherent imperfection in every instrument which has exactly twelve fixed keys in each *septave*; whereas, the very remarkable

fact, just mentioned, and several others of a like kind, most clearly prove, that so far from the *five wolves* being imperfections, it is precisely the proper distribution of those wolves, which produces that charming and essential variety of character between the different keys, which is one of the chief requisites in a well-tuned instrument."

We cannot agree with his Lordship, that his distribution of the imperfections just mentioned, is essential to the production of any *charming or sublime* effect; on the contrary, we find *bi-equal thirds* and *tri-equal fifths*, after accurate and repeated trials, too gross to give any thing like satisfaction to *our ears*.

By referring to our statement of the keys above, it will be seen, at once, why *Adeste Fideles* will not sound well in its original key; and though the key of C has a perfect third, fourth, and fifth, yet the moment we begin to modulate, we fall in with the *bi-equal thirds* and *tri-equal fifths*, to the offence of every correct ear; for it naturally expects the chord to the fifth of the key (according to the usual accompaniment of the scale) to be tolerably good harmony.

Lord S. mentions, at the conclusion of his work, an improved construction of the monochord, which he has adopted with success, and also a curious set of 13 tuning glasses, adapted to his temperament.

The typography of the work is exceedingly regular and beautiful, and confers high honour on the stereotype press. The letter is elegantly cut, but, like many of the fashionable founts, it is too thick to satisfy our notions of symmetry.

FRENCH LITERATURE.

Art. XXV. *Voyages de Pouqueville, &c. concluded from p. 859.*

IN concluding our review of these interesting volumes, we shall direct our attention to some curious particulars which M. Pouqueville has ascertained, and which have not occurred to other travellers.

Few travellers, indeed, would desire an intimate acquaintance with that famous state prison, called the Seven Towers, the Bastille of the Sublime Porte. Curiosity, it is true, may lead a man to survey the outside of a prison, as it once induced the writer of this article to seat himself on the outside of the Bastille; many Europeans, too, have inspected the Seven Towers externally; but who does not shrink from entering the gates? It was the lot of M. Pouqueville, however, with many of his countrymen, to become familiar with this redoubted place of confinement.

The imperial fortress of the Seven Towers, is by the Turks named *Hiedicouler*, and by the Greeks *Eftiacoulades*. It was the principal defence of the city of Constantinople in the middle ages, and was taken by Mahomet II. in 1453, after an obstinate assault, which cost him, say the Turks, 12,000 men. Vol. II. p. 64. *et passim*. It is a tolerably regular pentagon, situated at the eastern extremity of the Propontidis, or Sea of Marmora. Each of its angles has a tower. Two other towers stand, one on each side of the arch of Constantine. The whole extent of the ground it occupies may be about 5,500 fathoms square.

Our author describes this place at length : it appears to be surrounded by a double circumvallation ; but the description is not intelligible without a plate. We learn, however, that,

The triumphal arch of Constantine still exists : it formerly was the passage to the golden gate, which was in the exterior enclosure of the Seven Towers. It is about 90 feet high ; but the ornaments of its front were beaten to pieces by the artillery employed in the siege. The face within the first enclosure presents a large shield, encircled by a crown of laurel, and within which is the *chrysimon*. On each side of this arch, is a small door-way, with a circular heading, now filled up with masonry, and containing dungeons of Turkish construction. One of these sides is used as a powder magazine ; in the other is the famous *vault of blood*, where prisoners destined to be beheaded are executed.

The external gate of the Seven Towers is painted red. To the right, on entering, stands a small armoury, filled with ancient bucklers, arms, and chains ; on the left is the residence of the Kiaya. Advancing to the second wall, we pass a small mosque with about forty houses, some gardens, heaps of stones, and a clump of trees, growing spontaneously on the ruins of a row of houses, burnt down twenty years ago, and not rebuilt. The second inclosure contains the dwelling of the Aga, and the apartments of the prisoners. The guards are a dozen of watchmen armed with staves ; and the commander of this fortress had long been a crier at one of the public mosques ; but his voice being no longer audible, he was assigned this military dignity as an honourable retirement. From this gateway a short street turns to the triumphal arch. In a garden adjoining is the *burying-place of the martyrs*, where the Turks still keep up the forms of the graves, in which those of their officers who fell at the assault of the Seven Towers were buried. They give them gigantic proportions, in order to impress vast ideas of their heroic ancestors ; and every night a lamp is lighted before them by the priest, and continues burning to their honour. The Turks consider the earth around as being wholly composed of the relics of those, whom they thus venerate for their bravery ; and they treat it with the utmost respect.

Several of the exterior towers next the sea are marked with black in various patches, which the Greeks affirm to be effects of the famous Greek fire, thrown from hence on the enemies' ships. There are several alleys and spaces between the first and second walls, where the French found, or made, walks, gardens, and retirements, the labours and interest of which moderated the rigours of their captivity. A parapet wall encloses this space along by the side of the sea, in which are built up shafts of columns, and fragments of marble.

I cannot detail, says M. P. the quantity of trees which occupy the space I am now describing. It contains enormous nut trees, plum trees, apricot trees, sorbus trees, jujubes, palm trees, sycamores, pomegranates ; a forest of laurels, lilacs, roses and jasmins. The iris, the tulip, the anemone, the violet, the pink, display their colours, and diffuse their fragrance. It is a chaos of ruins, stones, tombs, shrubs, and trees. Here sings the nightingale, here croaks the toad, and here hoots the owl. P. 92.

Notwithstanding their guards, the French prisoners maintained a correspondence so extensive, that, " in a country where there is no post,

seldom a week passed in which they did not receive intelligence from Broussa, Nicomedia, Castambol, Carahissa, Cæsarea in Cappadocia, and Warna." We are compelled to admire their ingenuity and perseverance.

* A tolerably correct inference on the state of the Turkish government may be drawn from an occurrence narrated by M. P. The Bostangi Bachi ordered a certain Laze, or inhabitant of the Colchide, who had committed murder, to be imprisoned in the Seven Towers. His comrades, the crews of two vessels armed on the Black Sea, learning that he was to be strangled at night, forced the gates of this strong hold, beat the guards, penetrated into the interior of the imperial citadel, and rescued their countryman. Hardly had they cleared him of the gateway when they announced their victory by a general discharge of their musquets, returned on board their vessel, shouting for joy, and set sail for their destination, the coast of Syria.

The Aga, vexed at the outrage his charge had suffered, immediately visited the Caimacan, to report; but that great officer of state only laughed at the matter, and said the Lazés were very much in the right. For in Turkey, success legitimates any disorder. Failure, however, is unpardonable. The Pacha of Nicomedia had the misfortune to be defeated by the rebels of Romelia, with the loss of his artillery and baggage. But, attributing this adversity to fate, he ventured to present himself before the Grand Vizir, who received him with most flattering attention, called him brother, invested him with a pelisse, and invited him to prostrate himself before the Sultan. Transported with his reception, the Pacha attended the great man to the Porte. They had happily passed the first gate; but at the second, the executioners, who attend the wickets, threw themselves on the Pacha, strangled him, cut off his head, and, a moment after, it was exposed at that same gate which he had passed through with confidence and exultation.

Quitting the Prisons of State, publicly known under that character, we turn to one of the same nature, but passing under another name, the Gardens and the Haram of the Grand Sultan. In describing this establishment, Europeans have derived great assistance from fancy, and very little from truth.

'I had formed an acquaintance,' says M. P. 'with the gardener of the Grand Seigneur, M. Jaques, a German, who promised to shew us the gardens. Accordingly, we went thither in the morning of Sept. 10. We entered by the Mill-gate, near the sea, in Turkish dresses; and, after the usual ceremonies of the place, the payment of a few *paras*, our friend being well known, we were suffered by the guards to pass. We were now between the first and second rampart of the city; which forms a natural fortification to the Seraglio on the side next the sea; for the Palace is, properly speaking, a separate city, within Constantinople, surrounded by walls, with embrazures, bastions, and gates, exactly in the style of ancient fortifications. The distance from one rampart to the other may be about 200 feet. The gardens are an irregular assemblage of pieces, without any general plan. They contain some old trees, several pleasing scraps, but nothing deserving of mention as gardens to the palace of an emperor.

The Jeni Kiosk, or New Pavilion, is entered by three circular steps, which extend the whole demi circumference of the building. They

project into the garden, and are of white marble, three-feet wide, and six inches each in height. A large waxed cloth, painted like a curtain, as if suspended from the cieling, answers the purpose of a door to this kiosk, to which it gives, on that side, the air of a tent. On putting aside this cloth, I was agreeably surprised at the elegance and beauty of the interior. This charming place is an ellipsis, 36 feet in its longest diameter, from the curtain to the sofa, which is placed at the windows next the sea. A row of columns has been painted by European artists; the compartments are richly painted, and gilt with taste. From the middle of the cieling hangs a chrystal lustre, presented to the Sultan by Lord Elgin, as some say, in the name of the King of England. In the interval between the columns are large mirrors, and paintings of flowers, carefully executed. Around were cages with Canary birds, taught to sing, and to draw up their water; there was also a fountain of chrystal, whence flowed a clear water for the purpose of ablutions. The sofa of the Sultan offered nothing remarkable; and the floor was covered only with a painted cloth; a mode which M. P. was told prevailed in the Seraglio. Under this kiosk is another, the access to which is by private passages, having the appearance of common sewers; by these the Sultan can escape to his boat, which lies there in waiting, in case of any tumult, or rebellion.

The court being at Bechick Tash, the black eunuchs were absent; and M. Jaques having procured the keys of the Haram, after much prudent management and some concealment, our travellers effected their admission.

We entered the Haram, says M. P. by the iron door, called *Kutchuk-Harem-Capoussi*. The enormous magnitude of its key, and the grating it made in rolling on its hinges, united to the idea of the place we were entering, astonished me for a moment. A second door of wood, distant 12 feet, was also passed. The plan of the Haram is a square, of about 260 paces; the chambers of that side next the sea, which is the handsomest side, are supported by a row of columns, forming a gallery: these are of Parian marble; they are about 15 feet apart, regularly proportioned, and have Ionic capitals. Their bases are of bronze, formerly gilt. Opposite to this range of buildings is another, containing three suites of rooms for Sultanas, divided from each other, and painted of different colours. They are not distinct, but part of the general whole. The court of this square includes a garden, ill kept. Here was formerly celebrated the Feast of Tulips, long since abolished.

Ascending the staircase in the middle of the colonnade, we entered the apartment of the first Sultana. It was a large square chamber, looking toward the court, the compartments of which were loaded with gilding, and the walls with looking-glasses. M. P. saw some dressing-tables of mahogany, but nothing more; the sophas being removed to Bechick Tash. This is a proof that the Seraglio is not overstocked with furniture.

From the chamber of the Sultana, we visited the apartment of the *Validé Sultana*, or Sultana Mother. It is partly built on the kiosk called the *Sultana Validé*. The part which looked toward the court, differed little from that we had quitted, except by the furniture. I here saw two escrutoirs, adorned with fleur de lis, a heavy lustre of chrystal, altogether antiquated; walls coated with mirrors, and sophas covered with rich brocade: to close the whole, a few porcelain vases intended to hold

flowers. We ascended to that division of the apartment which is over the exterior kiosk, by six steps the whole length of the room, covered with scarlet cloth, embroidered at the corners. Above, was a small platform, and a place for prayer enclosed by a gilded grating. Here the Sultana performs her devotions. From this place is a most magnificent view of the whole Bosphorus; but it is a certain fact, that nothing can be more pitiful than the furniture of the Haram; and the apartments themselves would be considered as an unfit lodging for a European citizen of tolerable property.

From this apartment our author visited the private bath of the Sultan, which is wholly of marble, and which he commends without reserve, as very elegant and convenient.

During our perambulations, says he, I was entertained with accounts of the manners of the place, and of those unhappy females who here groan away life. Here they form parties among themselves, become the victims of ungovernable passions, and not unfrequently end their days by consumption or by suicide.

Each Sultana has her own establishment, and her own slaves; but it appears that they live in one common society. They visit each other ceremoniously; and *sometimes* make little entertainments, which the Sultan honours with his presence. As to the story of the handkerchief, that is fabulous, like many other reports of occurrences in the Haram.

The Sultan's undistinguished women are kept, under the custody of the black eunuchs, in a large gallery, 300 feet in length, by 50 in width; having numerous windows on each side; its whole length divided by a double row of closets, by which it becomes two distinct galleries. Near the windows, are constructed small spaces surrounded by balustrades three feet high. On sophas in these recesses the women sleep, fifteen in a company. Between these sophas and the closets wherein each secures her property, is a passage six feet wide, the whole length of the gallery. As several of these closets, painted blue, red, and white, were open, I took the liberty of peeping into them, but found only some miserable remnants of Aleppo stuffs, from whence I formed no very high idea of the luxurious elegancies of these ladies. This gallery would contain more than 350 women. The poverty of the furniture in these apartments is striking; and apparently the prodigality of the table is not superior.

'We quitted the Harem on tip-toe, and with the utmost caution. Our conductor assured us that we were the only Europeans who had ever entered it. M. Jaques soon after quitted the Sultan's service.'

M. P. further informs us, that the triumphal column of Arcadius is still standing in the Sultan's garden. It is 60 feet high, of white marble, well preserved, of the Corinthian order, its base covered with Greek inscriptions. Around it is a place for the breaking in of horses; which probably was formerly a hippodrome, so that it has not changed its character.

Our author describes Sultan Selim III. (son of Sultan Mustapha), who succeeded to the throne on the death of his uncle Abdulhamid in 1789, as possessing an agreeable physiognomy, and a serenity of countenance which is not common among Mussulmen, who usually have something wild in the turn of their eyes. Large features, a thick and black beard, and a well-proportioned chest, distinguish him among the handsomest

men of his court ; but, like all the descendants of the imperial family, he wants strength in his legs and thighs, so that he only looks well on horse-back. In compliance with an indispensable law of the empire, which ordains that every man shall be master of some profession, he has learned that of a calico painter. Accustomed to the court in his youth, he was *shut up* only during the reign of the feeble Abdulhamid, his predecessor. Great hopes were entertained of his abilities and knowledge ; but hitherto they have effected little. Just, humane, but anxious, this Sovereign has constantly in his imagination the idea of a disastrous futurity. During the last ten years, he frequently sheds tears at the state of the empire under his sway ; and the greater his knowledge, the deeper is his conviction of the inferiority of his subjects to Europeans. The various revolts in his empire leave him no rest ; the last war plunged him into perpetual alarms ; and his resolution unhappily fluctuates, too frequently for a situation fit only for the most determined mind.

The Sultan has three sisters by different mothers. His first sister, *Schak Sultana*, or Princess Royal, married *Nichandgi Mustapha*, formerly Pacha of Salónica. As this nobleman is void of ambition, and incapable of giving umbrage to the government, he is suffered to live quietly with his wife, at his residence in the suburbs ; this, however, is contrary to custom, no Pacha being permitted to reside in the capital. The Sultan's second sister, *Beyham Sultana*, is widow of *Seliatar Mustapha Pacha*, who died Pacha of Bosnia. His third sister is widow of *Seid Achmet Pacha*, who died Pacha of Van, on the frontiers of Persia. The usage of the Ottomans suffers no posterity by the sisters of the Sultan.

The *Sultana Validé* was, when young, a slave of *Veli Effendi*, formerly Muphti, who presented her to Sultan Mustapha. As she was handsome, a good dancer, and otherwise accomplished, she attracted the notice of her despot, and had a son by him. The tenderness of these women for their children is extreme ; and in return, the Sultans manifest the utmost respect and attachment to their mothers.

The Sultan himself has no children : his two nephews, sons of Abdulhamid, aged, one about 23, the other 18, are, according to custom, sequestered, and exist in a prison, whence they issue only once a year, at the feast of Bairam, to kiss the hands of the Sultan. One of these probably will, at some future period, exchange his confinement for the throne, with no other previous qualification than a knowledge of his Koran, and a hatred of the Christian name. The only amusements allowed these princes are the most gross and hateful of crimes. Such are the men on whom, one day, will be girded the Ottoman sabre ! Such are the Sovereigns to whom will be committed the destiny of an extensive dominion !

The power of the Grand Seignior is reduced to the vain pomp of titles and epithets ; the enumeration of provinces—invaded by his own officers, now in rebellion against him ; of towns—whose inhabitants encourage each other in revolt. Yet the Ottoman firmans retain the same pompous descriptions as before ; and their style is no less metaphorical. The same supercilious ceremonies are used at the stately introduction of ambassadors ; and foreign powers are expected to humble themselves as much, as when the Turkish affairs were in the utmost prosperity. The weight of years loads the whole body of this extensive government ;

it moulders under its own weakness ; storms and tempests assail it on all sides ; the rude hand of events urges the colossus to its fall ; and its overthrow, if it may be delayed, cannot be prevented. Partial efforts have been made by the Turks to revive their reputation ; but for this they have depended on foreigners. And who does not know, that distinguished talents are unsafe in the service of despotism ? that the moment a man surpasses his fellows, jealousy, hatred and envy assault and overpower him ?

Here we might close our report of this work ; but as it contains a few other pictures of manners, which are not without interest, we shall slightly notice some of them.

The beauty of the port of Constantinople is celebrated by all who have seen it ; but the interior of the city offers only close streets, unpaved, full of dust or mud ; dead silence, and closed doors. In the spots where commerce is carried on, the throng is suffocating ; the waves of people fluctuate here in all directions, and roll against each other, but without noise, without that tumult which characterizes the markets of Christendom. The *besestins* are filled with rich commodities, spread without order or taste ; and to preserve these valuables from the fury of fire, their repositories are built with great solidity, and become so many dangerous lurking-holes for the plague, which is here concealed in the furs of the pelisses and other apparel. This port is frequented by characters extremely diversified : the phlegmatic Turk, the active and industrious Greek, the honest and considerate Armenian, and the greeily Jew, here meet and traffic. The Turk sells with an air of security, and shews no forwardness in selling : if offered a price below his asking, he gravely withdraws the article in debate, and seems to sit in his shop rather to oblige his customers than to enrich himself. The Greek exhibits every turn of his natural cunning ; calls heaven and earth to witness the low rate at which he sells ; and as to abatement, protests that the thing is impossible ! The Armenian weighs his jewels, gold, or silver, and coolly completes his speculations with a careful eye to the future ; while the Jew buys, sells, offers his agency in business, is all activity, all attention, unrepelled by the contempt or aversion which he experiences : he returns injuries, provocations, and injustice, only by tokens of submission and humble explanations.

The women's slave-market is another institution happily not known among us. It is, at Constantinople, a vast square building, surrounded with a kind of cloister, into which open the doors of the cells where the females are kept. I saw them, says our author, in groupes of a dozen together, sitting on mats, in the middle of the court. They seemed insensible to their condition, laughed, prattled, and made such a clatter, that hardly could a person hear his own voice. To me they did not appear generally handsome ; and though there might be three or four hundred, I saw none which merited the high reputation of the Georgian and Circassian beauties. They were mostly corpulent ; the skin of a dead white : several had blue eyes, and white hair.

The Turks have their amusements, of which *Caragous* is one of the principal ; though a puppet, his exhibitions are indecent ; but sometimes they are highly satirical. *Caragous* is always accompanied by *Codja Hâivât*, the Jack Pudding of the English, whose duty it is to set off his

master's wit to the best advantage. In the streets are conjurers, leaders of dancing bears, and dancing serpents ; and Gipsies, whose dull music is enlivened by indelicate attitudes. In the taverns are dancers, men, called *Yamakís*, Greeks, from the islands in the Archipelago, who affect the manners of abandoned women ; and for the honour of these, the Turks spend their time, their money, and their blood.

A Turk inebriated is seized by the guard, and condemned to a beating : this punishment he undergoes for the first three times ; after which, he is esteemed incorrigible, and receives the name of *privileged drunkard*. If he is again caught and about to suffer, he has only to tell his name and place of residence, to assert his privilege as drunkard ; he is liberated, and sent to sleep on the warm ashes of some bath ; which are common places of refuge for vagabonds :—an excellent mode of effecting a reformation of morals.

This regulation is characteristic of the Turks ; among whom are constantly united the contending principles of weakness and violence, despotism and levelling, the dominion of sovereign authority, and of popular anarchy ; where assassination is punished and applauded, where the objects of fear are the objects of insult ; a nation, in fact, where every individual, from the first to the last, is at once a slave and a tyrant. A certain writer had therefore some reason for his quaint expression, *The Turks are a people of antitheses*.

Art. XXVI. *Oeuvres Posthumes De Marmontel. Regence du Duc d'Orleans.* The Posthumous Works of Marmontel, Historiographer of France, and Perpetual Secretary of the French Academy. Printed from the Author's Manuscript. The Regency of the Duke of Orleans. Paris printed, 2 vols. 12mo. pp. 850. Price 12s. Dulau. 1806.

THE posthumous works of Marmontel, now published, comprise an account of his life, and a history of the regency of the Duke of Orleans.

No circumstance can shew more decidedly the total perversion of his mind, than the remorseless indifference with which he recounts to his children the history of his intrigues and debaucheries. On this account, together with the licentious and immoral tone which pervades it, we shall pass his memoirs without farther notice. Those, however, who wish to know the personal character of his principal contemporaries, in the literary and political world, though at the risk of frequent offence to their delicacy and their principles, may have recourse to a tolerable English translation which has been some time before the public. His name will not be perpetuated by this, or indeed any of his posthumous works : if he is remembered with esteem by posterity, he will owe it to his delightful, though useless and injurious Moral Tales. They have always been read with avidity, and will still be read ; but the hours which they engage must add to that sum of wasted time, which we all have so much reason respectively to regret. The impression which they make at first, especially in early life, will rarely be confirmed by a second perusal. They are unquestionably pleasing trifles, elegant, gentle, and interesting ; but many of them are disfigured by the affectation and flutter which so frequently predominate in French compositions, and others are marked by a spirit of licentiousness and intrigue, which renders them peculiarly unfit for the juvenile reader.

Belisarius, with all its affectation of sentiment and pathos, is tedious beyond parallel or endurance. The author has been accused of stealing its materials, without acknowledgment, from the conversations of Phocion, by the Abbé Mably.

The best modern French critics condemn the whole of Marmontel's dramatic works, with the exception of *Numitor* and the *Heraclidæ*.

His work on the *Elements of Literature* is a composition of some merit, and inculcates sounder and more natural principles than are usually maintained by his countrymen; it is recommended by Laharpe, and is mentioned with approbation, even by the severe and vindictive Palissot.

Marmontel, on being appointed historiographer of France, felt it to be "a point of honour and delicacy," to perform some of the duties of his post. With this view, he applied to the eminent political and military characters of his time, and received from them the most marked attention, and every information which they were able to communicate. Their cabinets, their collections, their private papers and memoirs, were freely given up to his inspection, and he was even "astonished at the extent of the confidence which they placed in him."

From these valuable communications, and from the more obvious and accessible materials, he ought to have compiled a much better work than the present; but there is a mighty interval between the novelist and the historian, and the talents of Marmontel had been too much and too congenially exercised in the composition of elegant frippery, to succeed in the most arduous of all literary enterprises.

The work opens with a rapid but satisfactory delineation of the concluding scenes of the life of Louis the XIVth, and the intrigues of Madame de Maintenon to invalidate the claims of the Duke of Orleans to the regency, in favour of the Duke du Maine, a natural son of Louis XIV. by Madame de Montespan. Her evident object in this was, to secure a considerable share of power in her own hands, as she possessed unbounded influence over the Duke du Maine, who had been educated with the utmost care and tenderness, under her immediate superintendence. The Duke of Orleans, as first prince of the blood, had an incontestable right to the government of the realm, during the minority of Louis the XVth. In order to set him aside, no efforts, however unworthy, were spared to ruin his popularity, and to prejudice the King against him. The character of the Duke is portrayed with considerable skill in the following extract:

"In him were united all the charms of wit, and the fascinations of language, a justness, a precision, a clearness in his ideas, combined with the talent of unfolding them with the utmost ease and simplicity; a vigour of conception, an unerring memory, which nothing escaped; and in consequence of that happy faculty, an immense variety of knowledge, acquired with little labour; a natural eloquence, and a peculiar grace, more persuasive than eloquence itself; a penetration, and a rapidity of perception, which enabled him to seize and to combine, at a single glance, the details of the most complicated business; a liberal and modest valour, worthy of the blood of Henry the IVth, between whose character and his own there was a striking resemblance, both in excellences and defects. Orleans resembled Henry of Navarre in simplicity, kindness, affability, animated gaiety, sweetness, excessive facility in forgiving injuries, and

especially in military talents. In a word, all the qualities of the amiable, and all the capabilities of the great man, excepting strength of mind, had been bestowed by nature on him, who became, with the assistance of a vicious education, the most corrupt of mankind. In his infancy, he had been under the care of a preceptor who was worthy of him, the wise and estimable St. Laurent: he lost him, and his soul, yet new and flexible, became the prey of Dubois."

This execrable wretch, who, after polluting the mind of his pupil by initiating him into every species of debauchery, was destined, through the weakness which himself had occasioned, to act so conspicuous a part on the political stage, is thus characterised.

'He had sufficient dexterity for a subaltern in intrigue, sufficient ability for the obscure agent of a fraudulent policy; no distinguished talent to redeem his vices, no art or charm to embellish them, the soul of an abandoned wretch, the heart of a servile slave, but the insolent and hardened front of meanness, relying on protection and support; and, what contributed more than all besides, to his elevation, a sneaking and infamous complaisance, with a profound contempt for all decency, propriety, and modesty.'

His efforts to corrupt a heart naturally amiable, were but too successful; but, fortunately, the materials on which he had to work, were susceptible of vicious, rather than of villainous impressions.

The party of Madame de Maintenon and the Duke du Maine, seized every opportunity of defaming the character of the Duke of Orleans. He was accused of attempting to poison his wife, and of actually destroying, by similar means, the Duke and Duchess of Burgundy, the presumptive heirs of the crown. The death of the Duke of Berri was attributed to the same cause, and seemed to give the finishing stroke to this complicated picture of crime.

Of these circumstances, the Duke du Maine and his protectress availed themselves, to procure an edict, by which Louis declared his illegitimate children eligible to the crown in default of lawful issue. But their endeavours to procure the regency for the Duke of Maine, were unsuccessful; the king's surgeon, Marechal, and the lieutenant of police, d'Argenson, invariably asserted the innocence of Orleans; and the jesuit Le Tellier, Louis's confessor, for once in his life, though probably from interested motives, performed a good action, and cautioned his royal penitent against lightly receiving accusations, which were, at most, extremely doubtful.

The conspirators, however, succeeded in obtaining from Louis, a will, by which the regency and the guardianship of the young monarch were committed to a council, composed of persons devoted to the Duke du Maine, of which the Duke of Orleans was the nominal chief, but without any distinction of authority. The person of the minor was consigned to the care of the Duke du Maine, who was besides invested with the uncontrouled command of the king's household, both military and civil.

All these previous dispositions were disconcerted by the energy and decision of the Duke of Orleans, and the weakness of the Duke du Maine. The will was, in every important instance, set aside by the unanimous voice of the parliament; and the Duke of Orleans was declared regent, with an authority, unlimited in fact, though apparently controuled by the appointment of councils, the members of which were nominated by himself.

The first measures of the regent were wise and salutary ; the persecution of the Jansenists was stopped, and the finances were confided to the competent management of the Duke de Noailles.

‘ The expences of the actual year were calculated at 142 millions (livres) ; the produce of the impositions was already consumed, except about three millions, and the state owed, in notes to bearer, and on demand, 710 millions.—Such was the estimate laid before the council of regency, by Desmaret, on the 20th of September, 1715. An exhausted population, agriculture neglected, commerce annihilated, confidence destroyed, credit ruined, and no remaining resource, but seven or 800,000 livres of specie, in the royal treasury : worthy results of a reign, in which pomp, pride, an absurd magnificence, and a yet more absurd ambition of conquest and greatness, had lavished wealth and blood, and sacrificed millions of human beings to the false glory of a single man.’

To extricate the finances from this state of embarrassment and distress, various plans were put in execution ; but the enormous expenditure of the reign of Louis XIV., and the ill-judged expedients for procuring money, to which several of his ministers had recurred, had so completely exhausted the credit, and accumulated the pecuniary difficulties of government, that the measures adopted by the council of finance were unequal to the pressing exigency of the moment.

‘ In the midst of this distress a Scotchman, Law, proposed to the regent the adoption of a wise and salutary project, the establishment of a general bank, for the purpose of facilitating circulation, and giving a basis to public confidence. This bank was divided into 1200 shares, of 5000 livres each, and began its operations on the 2d of May, 1716. It was not permitted to embark in any commercial undertaking ; its business was confined to the discount of bills of exchange, to the administration of private property, and to the pure and simple exchange of its own notes for specie.’

The good effects of this establishment were speedily felt ; commerce revived, the manufactories were employed, confidence was established, and interest reduced to a level with that of the bank. Had Law stopped here, all would have been well, and his plan would have been productive of essential benefit to France. But his wild and restless genius led him on from speculation to speculation, till he ruined this fair prospect, and involved an immense number of individuals in irremediable misery.

Our limits do not permit us to enter into the details of the progress and decline of this system, of the successive and extravagant expedients devised by Law to support its credit, and delay its fall, nor of the general distress and indignation which it ultimately produced. The infatuation of the people is hardly to be conceived, and it is almost incredible, that though many disapproved of Law’s strange and incoherent plans, yet not one of the able men which France at this time possessed, could be found sagacious or bold enough, publicly to predict their inevitable result. We need not remind the reader of the South Sea bubble in this country, formed at the same time on a similar plan, and with similar fortune.

Marmontel next explores the mighty labyrinth of the politics of Alberoni. During the life of Marie Louise Gabrielle de Savoie, the first queen of Philip V. formerly duke of Anjou, the dependance of Spain on France was secured by the predominating influence of Anne de Trimouille, princess

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d'Ursini, her *dame d'honneur*. After the death of Marie, the princess was permitted to choose a second wife for Philip, and with a view to confirm her own power, fixed her choice on Elizabeth Farnese, daughter of the duke of Parma. She calculated on maintaining her sway over the mind of an obscure Italian princess, dazzled by the splendor of the Spanish throne. She was, however, mistaken. Elizabeth, prompted, no doubt, by the crafty Alberoni, who attended her, ventured to order the arrest of Madame d'Ursini, and sent her to the frontiers of Spain. Marmontel does not believe that this bold measure was advised by Alberoni, but supposes that he confined himself to representations of the dependance of the queen on the princess, if the latter were permitted to remain.

'This,' he observes, 'was preparing the ruin of the princess d'Ursini, without risking his own fortune.'

We do not think that Marmontel sufficiently considered the bold and enterprising cast of Alberoni's character; he must have been aware that if Madame d'Ursini remained, he would be reduced to a very subordinate sphere of action; but that if his plan succeeded, and there was every probability of its success with a prince like Philip, he would be the political guide of the queen, and, by her means, the ruler of the Spanish counsels; in a word, he hazarded little, while he had every thing to gain.

Alberoni's first measures, on his appointment to the ministry, were vigorous and wise; he found the commerce, the finances, the army, the marine of Spain, in a most wretched state, and in a few months he created an army of 50,000 men, and a fleet of forty sail. Instead, however, of making a judicious use of these formidable armaments; instead of gradually restoring Spain to the rank which she had formerly held among European nations; the great object of his preparations and intrigues, was the wild and almost impracticable project of depriving the Emperor of his Italian possessions, and of securing, either as annexations to, or dependencies on, the Spanish crown, Sardinia, Sicily, Naples, Parma, and Tuscany. It is not necessary to dwell on the detail of his intrigues to accomplish this purpose: it will be sufficient to mention their result. On the 15th of May, 1718, the Spanish fleet set sail.

'More than 360 sail, carrying 33,000 well-armed and well-appointed troops,' with proportionate artillery and ammunition, were destined for the conquest of Sicily. The first operations were successful; the Spanish general landed at Palermo without opposition, and proceeded rapidly in the career of victory.

All these extravagant plans and formidable preparations, were frustrated by the English. Admiral Byng, after having landed a German army in Sicily, defeated, and nearly destroyed, the Spanish fleet. The declaration of war by France, the successes of Berwick in Catalonia, the defeat of the Marquis de Leyda in Sicily, all these misfortunes combined, were fatal to Alberoni: he received a peremptory order to quit Spain, and retired to Rome, where he lived in splendor on the fortune which he had taken care to realize while in office.

The second volume is principally devoted to the history of domestic affairs under the regency; the contests with the parliament, the humiliations of the Duke du Maine, the puny and unsuccessful intrigues of his Duchess, the plots of Alberoni and Cellamare, the persecutions of the Jansenists, and the bulls *Veniam Domini & Unigenitus*. We return briefly to notice one of the most conspicuous characters in these volumes.

Dubois was not satisfied with having the principal direction of affairs under the Duke of Orleans; he chose to occupy ostensibly, as well as really, the first offices both of the state and of the church; the cardinalate and the post of first minister, were the objects of his ambition. He obtained from the unaccountable and unwarrantable weakness of Orleans, the archbishopric of Cambray; at his consecration, the cardinal de Rohan officiated, 'and the most eminent of the nobility and clergy, authorised by their presence,' this infamous mockery, and impious prostitution of sacerdotal honours. 'The Cardinal de Noailles alone was incorruptible, and refused the slightest condescension.' On the 16th of July, 1721, Dubois was invested with the purple by Innocent the XIIIth. To crown the whole, he was declared first minister of state on the 23d of August, 1722, and on the 10th of the same month, in the following year, was summoned to give an account of his life and ministry, before the tribunal of his God!

On the 15th of February, 1723, Louis XV. attained his majority, and the regent resigned the sovereign authority into his hands. After the death of Dubois, the duke of Orleans assumed the place, and performed the functions, of first minister. He now appeared determined to reform, but he was not permitted by divine Providence to prove the strength or weakness of his resolution; for on the 25th of December, 1723, he was carried off by an apoplexy, in the fiftieth year of his age.

The remainder of the second volume is occupied by an account of the Czar of Muscovy's visit to France, and by an awful and affecting history of the plague of Marseilles.

The work before us has little claim to the praise of vigour or originality. M. Marmontel has produced a respectable and interesting compilation, but not a history, honourable to himself, or important to posterity. He manifests a disposition, common to his countrymen, to attribute much of the weak and crooked policy of the Continent, to the intrigues of the English: we shall oppose to him, on this occasion, the authority of a much greater man than himself. Bishop Warburton was of opinion, that—

'In all our national transactions since the Revolution, Great Britain has been so unfashionably tenacious of the public faith, and so generously intent on the good of Europe, that we have never passed for politicians amongst those who are most famed for their science in the mysteries of state.'

The military character of Villars is much undervalued by M. M. His science and valour nearly balanced the genius and fortune of Marlborough; and when the British hero resigned the command of the army, the talents even of Eugene were baffled by the skill and promptitude of Villars.

One merit, and that no mean one, we eagerly allow to Marmontel; he has strictly written the history of the *Regency* of the Duke of Orleans: his scandalous debaucheries are mentioned, but not described. Those refinements in lust and luxury, on which Frenchmen especially are too apt to expatiate, and which readers of all nations are too likely to relish, have found no place in these volumes. Marmontel was not a gross voluptuary; he had too much sentimental refinement in combination with his lax principles, and vicious pursuits. But we are glad, for the sake of his readers, that any cause has preserved this history from the contamination of indecorous descriptions; and what we should have rejoiced to ascribe to a love of virtue, we are very willing to accept from a feeling of delicacy.

Art. XXVII. *La Colombe messagère, plus rapide que l'éclair, plus prompte que la nue*: par Michel Sabbagh, traduit de l'Arabe par A. I. Silvestre de Sacy, à Paris, de l'imprimerie Imperiale. In Arabic and French. 8vo. pp. 95. Price 4s. Paris, 1805.

A very uncommon phenomenon! an Arabic pamphlet, written at Paris by an Arabian, and printed there, very elegantly, under his own eyes, or rather under his own hands. The author, Mr. Michael Sabbagh, is a native of Acco, that famous St. Jean d'Acre, so fatal to Bonaparte! He accompanied the French troops from Egypt to France, and is now employed in assisting the Imperial Press at Paris, as a compositor and copyist. Whether he be a Christian or a Mohammedan, is dubious; he speaks, pp. 48. 49. of the Koran and of the Prophet Mohammed, in language habitual to a Mussulman. But in the Preface, after the praise of God Almighty, instead of rendering his homage to the Prophet, he most immoderately praises the great Napoleon, the Sultân of Sultâns, the Hero, who in the judgement of all, who are great themselves, obscures the most celebrated Emperors of old, the Alexanders and the Cæsars.

This little performance is divided into five sections. 1. Of the Hemâm, a pigeon, and of the species particularly intended in this work. 2. Of the most proper species, and its natural qualities. 3. Of the person who first suggested the idea of employing pigeons for the conveyance of letters, and of those who at various times have imitated his example. 4. Of the manner of breeding and training pigeons for this purpose; with various necessary observations. 5. Passages, in prose and verse, from various authors, respecting this custom.

The French translation is unexceptionable, as we might naturally expect from M. De Sacy, especially as he had the advantage of consulting the author. The notes, partly historical, partly grammatical, are very pertinent and judicious.

ITALIAN LITERATURE.

Art. XXVIII. *Lexicon Hebraicum Selectum, quo ex antiquo et inedito R. Parchonis Lexico novas ac diversas rariorum et difficiliorum vocum significationes sistit Joh. Bern. De-Rossi, Linguarum Orientalium Professor.* 8vo pp. 44. Parmæ. ex Imperiali Typographeo. 1805.

PROFESSOR De Rossi is known to our readers as one of the most learned and diligent scholars of the time. His attainments in Jewish literature we have before had occasion to notice with applause; and his celebrated and highly valuable work, *Varie Lectiones Veteris Testamenti*, &c. 4 vols. 4to. Parmæ, 1784-1786, has been already described*. The present work is compiled from an original and inedited MS. Lexicon in his possession, which is evidently the work of an acute and intelligent mind, familiar with the construction of the Hebrew tongue, and well acquainted with the principles of its etymology. The author, Rabbi Parchon, was a learned Jew of the 12th century. He completed his Lexicon, which is entitled כְּתוּבַת, in the year 1161, and consequently preceded Kimchi. It is natural to suppose that his work was consulted by his successors;

* See Ecl. Rev. i. 234—11. 263.

but we doubt not, a few specimens of the explanations will be acceptable to our readers.

- אב Cant. VI, 11. herba.
 אבה Job. IX, 26. flumen magnum.
 אבינה Eccles. XII, 5. desiderium.
 אבך Isa. IX, 17. convolvi.
 אביר Gen. XLIX, 24. rex.
 אוח Isa. XIII, 21. animalia similia similibus.
 אטין Prov. VII, 16. cingulum in Aegypto contextum, zona Aegyptiaca
 איל Gen. XIV, 6. vallis.
 אנפה Levit. XI, 19. avis similis columbæ quæ ad loquelam edocetur,
 quaque delectantur reges.
 אנקא Levit. XI, 30. reptile, quod vocatur, mus agrestis.

Art. XXIX. *R. Immanuelis F. Salomonis Scholia in selecta loca Psalmorum ex inedito ejus Commentario decerpit ac Latine vertit Joh. Bern. De-Rossi, &c.* 8vo. pp. 16. Parnæ ex Imperiali Typographeo. 1806.

THIS is another publication of M. De Rossi, highly interesting to adepts in Rabbinical learning, if not of particular importance to the purposes of Biblical students. The author, Rabbi Immanuel, the son of Solomon, was born in Rome, near the 13th century, and is esteemed by his own nation as a judicious and very valuable commentator.

The work before us consists of Extracts from his Commentary on the Psalms in the original Hebrew, accompanied with a Latin version by the learned editor. The reader will accept the following specimens from this version.

- " Ps. II, 7. *Filius meus tu. Ego suscipio te in filium, ut filium suum suscipit pater, teque habeo, perinde ac si hodie genuissem te.*
 " Ps. XXII, 17. *sicut leo manus meas et pedes meos, perinde ac si cecidissem in manus leonis, sic dilaniarunt manus meas et pedes meos.*
 " Ps. CX, 7. *De torrente in via bibet, propterea extollet caput. Rex David ipse bibit aquas torrentium, quas invenit in via sua, nec declinat, ut spoliaret privatos. Quamobrem exaltat Deus caput ejus, seu confirmat regnum ejus, ejusque dignitatem evehit."*

The reader will trace, even in these extracts, that jealous vigilance, which the Rabbins invariably maintain, against the admission of any interpretation of the Old Testament at all favourable to the cause of Christianity. Their ingenious and daring perversions of its obvious meaning would afford considerable amusement, were it allowable to indulge a single feeling of levity, where there is so much reason for pity and regret.

M. De Rossi's zeal in collecting his MSS. deserves the highest praise, and has indeed obtained that success which to him is the most acceptable reward. It might be expected, however, that the trouble and the gratification with which his researches have been attended, should render them exceedingly important in his opinion; and it could only be a very austere judge, who would censure him for attaching to these MSS. rather more value than they actually possess.

Art. XXX. *De Corano Arabico Venetiis Paganini typis impresso sub initio Sec. XVI. Dissertatio Joh. Bern. De-Rossi, &c.* pp. 16. Parma. 1805.

THIS treatise is in the form of a letter to Dr. Schurrer *, Professor of the Oriental languages in the university of Tubingen. It was occasioned by a request from the learned Professor, that M. De-Rossi would state his opinion on this literary problem. The latter here supposes that an edition of the Koran, in the original Arabic, had been printed in Venice, about the year 1518, which however had been entirely destroyed. We are by no means satisfied with his statement. Not to mention other objections, if it was Paganini the Father, that printed this supposed edition, it must have been before the year 1509; for nothing appears to have been printed by him since that period. Besides, in the first ten years of the 16th century, no probable reason can be assigned, why the edition should have been burned, or destroyed in any other way.

* It will be a gratification to our learned readers, especially to some in the University of Oxford, to learn that Dr. Schurrer has been lately raised to the (permanent) dignity of Chancellor of the University of Tubingen. We are happy in acknowledging our obligations to this learned Orientalist for various valuable communications to this work.

ART. XXXI. SELECT LITERARY INFORMATION.

GREAT BRITAIN.

The second Edition of Clarkson's Account of the Quakers is nearly ready for publication.

Mr. Dallas has a new Romance in the press entitled the Knights.

A third and revised Edition of Montgomery's Poems will appear in November.

Mr. Barclay's new work on the Muscles is expected shortly.

Mr. Burns (of Glasgow) has a practical work on Hemorrhage in the Press.

Preparing for the press a small volume of original Essays—On the discipline of the thoughts—On the distinct excellences of the female Character—On the advantages of old age, or a stimulus to preserve and improve Life—On the use and abuse of Music—On the character of the Spendthrift—The present state of the brute creation.

In the press—Original Poems, on various occasions, by a Lady, revised and corrected by William Cowper, Esq.

Mr. M. Haughton's series of engravings from Milton, Shakespeare, and Dante, after paintings by Mr. Fusch is forwarding as expeditiously as the nature of the work will admit.

Mr. H. B. Chalons, animal painter to

the Duke of York, proposes to publish a portrait of Major Topham's celebrated greyhound Snow-ball, and a likeness of the old groom who trained him. In Mezzotinto by Mr. Ward.

M. Manskirch, who was employed for some time by Messrs. Boydells, in making designs on the River Thames, has been lately engaged in delineating the scenery on the banks of the Rhine: a series of these views will be published by Mr. Ackerman.

In the Press—More Miseries; being a continuation of the "Miseries of Human Life" with a curious frontispiece, by Sir Fictful Murnur, Kt.

Mr. Boosey intends speedily to publish for the Use of Schools and Students of the Spanish Language, under the title of *La Floresta Española*, Extracts in prose, from the Works of celebrated Spanish Writers ancient and modern. The intention of this performance is to combine instruction with amusement, and he flatters himself from the care that will be taken in the selection of materials, that his publication will meet with encouragement from the admirers of Castilian Literature.

Dr. Jones, master of the Kentish Town

Academy, proposes to publish by Subscription a select number of the most admired Oration of Cicero translated into English from the best Latin editions.

There is now in the press a History of Jamaica, written by a gentleman some time resident in that Island. In order to give a complete View of the present state of this valuable colony, the Author has written separate Dissertations on the Climate, and Soil, Topography, Laws, Trade, Natural and Commercial Productions, State of the Negroes and proposals for the Amelioration of their condition, Diseases of Europeans and Negroes, and the customs, manners, and dispositions of the Inhabitants of Jamaica; Forming an accurate estimate of the condition and valuable nature of this flourishing Colony.

Dr. Cogan is preparing for the press an Ethical Treatise on the Passions, founded on the principles advanced in his Philosophical Treatise. The first part, which is expected to appear in the ensuing winter, will consist of three disquisitions: on the agency of the passions in the pursuit of well-being; on the intellectual powers as directores in the pursuit; and on the nature and sources of that well-being of which the human species is susceptible.

John Pytches, Esq. who has been many years employed on a Dictionary of the English Language, has now the first number of that work in the press.

Two volumes of the Rev. Mr. Beloe's Anecdotes of Literature and scarce Books are expected to appear next month.

An Edition of the Genuine Works of William Hogarth, is proposed, including 120 plates, engraved by Mr. Cook; accompanied with Biographical Anecdotes, a chronological Catalogue and Commentary, by John Nichols, F. S. A. Edinburgh, and Perth, and the late George Stevens, Esq. F. R. S. and F. S. A.: to form two 4to. volumes.

The second volume of Manning's Surrey is in the press.

John Vetch, M. D. Assistant Surgeon to the 67th. Foot, will publish An Account of the Ophthalmia, which has appeared in England since the return of the Egyptian Expedition: containing an examination of the means by which the disease is communicated; the extent to which it is influenced by climate and situation: its symptoms, consequences and treatment: with a coloured representation of its external appearances.

Robert Jackson, M. D. will publish Remarks on the Medical Reports of the late Dr. J. Currie, on the effects of Water, in

the cure of Fever; containing a statement of Facts, respecting Dr. Jackson's management of Cold-bathing, &c.

Mr. Charles Bell is engaged on The Elements of Operative Surgery; containing, under the head of each Operation, 1. a concise view of the appearances and symptoms of the Disease which indicate the necessity of operation; 2. a detail of the manner of operating, and the circumstances which, if unexpected, might give embarrassment; 3. the consequences of the operation; and the danger in the progress of the cure. With some occasional discussions founded on the natural structure and the appearances of the parts in the dissection of unfortunate cases.

An entire edition, in 4 Octavo Volumes, of the literary, moral and medical works of the late Dr. Percival, is in the press; to which will be prefixed, memoirs of his life and writings, &c. by his Son.

Dr. Hamilton, of Halesworth, will shortly publish a popular Treatise on the Cause and Prevention of Gout.

John Williams, Esq. has nearly ready for publication, an octavo volume on the Climate of Great Britain; containing an enquiry into the changes it has undergone, particularly within the last fifty years, accounting for the increasing humidity, and consequent cloudiness and coldness of our springs and summers, with their effects on the animal and vegetable economy; including various experiments to ascertain the causes of such changes, arrest their progress, and counteract their effects; interspersed with numerous facts and observations illustrative of the process in vegetation, and the connexion between the phenomena of the weather and the productions of the soil.

The late Mr. Pirie, of Newburgh, left in readiness for the press A Dissertation on the Hebrew Roots, pointing out their general influence on all known languages; it is expected to appear in a short time. Also Brief Heads of Sermons by the same author.

A new Work is commencing at Perth, entitled the Picture of Scotland; it is a digested account of that kingdom on a new plan, in which the country is divided into *tours*, and the Reader or Traveller has a distinct view of his road, without being obliged to turn from one county to another. It will be illustrated by a Map and some views.

Mr. Davis, Author of Travels in America, has nearly ready for publication, in One Volume Octavo, Memoirs of the life of Chatterton the Poet.

A new and much enlarged edition, being the third, of the *British Tourists*, including the most celebrated recent tours in the British Islands, by Dr. Mavor.

The same author has just completed at press, a new and improved edition of *Holmes's Rhetoric*, which has long been out of print.

A new edition of Dr. Valpy's *Greek Grammar*, with corrections and considerable improvements, will be sent to press towards the close of this year.

In a few days will be published, a new edition, with improvements, *The Ambulator: or, a Pocket Companion in a Tour round London, in the circuit of twenty-five miles.*

John Stewart, Esq. Author of the *Pleasures of Love*, is far advanced with a *Poem on the Resurrection.*

AMERICA.

American periodical publications.--Although the following list is by no means complete, yet it will afford some idea of the flourishing state of literature in the new world. A considerable proportion of them has been commenced very lately.

The *Literary Miscellany* published quarterly at Cambridge, 100 pages, 8vo. price 50 cents.

The *Monthly Anthology and Boston Review*, published at Boston, 50 pages, 8vo. 37½ cents.

The *Literary Magazine and American Register*, published monthly at Philadelphia.

The *Mathematical Correspondent*, published at New York, by T. and J. Swords, 84 pages, 12mo. 18½ cents.

The *Medical Repository*, published quarterly at New York.

The collections of the *Historical Society*, published at Boston, generally an annual volume.

The *Transactions of the American Philosophical Society.*

The *Memoirs of the American Academy of Arts and Sciences.*

The *Polyanthos*, by Mr. J. T. Buckingham, Boston, monthly, with plates.

The *Medical and Agricultural Register*, monthly, 16 pages, 8vo. 1 dollar, per annum.

At Charlestown, South Carolina, a new periodical publication has been commenced by Mr. S. C. Carpenter, entitled, *The Monthly Register and Review of the United States*, 6 dollars per annum.

At New Orleans a literary society established since the cession of Louisiana to the United States, publishes a periodical

work intended to assist in attaining a more complete knowledge of that country.

The following are religious works, and the profits arising from their sale are devoted to missionary purposes.

The *Connecticut Evangelical Magazine*, published at Hartford, monthly, 40 pages, 8vo. 12½ cents.

The *Massachusetts Missionary Magazine*, published at Boston, once in two months, 40 pages, 8vo. 12½ cents.

The *Piscataqua Evangelical Magazine*, published at Portsmouth, once in two months, 40 pages, 8vo. 12½ cents.

The *Assembly's Missionary Magazine or Evangelical Intelligencer*, published at Philadelphia, monthly, 50 pages, 8vo. 25 cents, with portraits.

The *Massachusetts Baptist Missionary Magazine*, published occasionally, at Boston, 12½ cents.

The *Christian's Magazine*, published at New York, once in three months, 120 pages, 8vo. 37½ cents.

The *Christian Monitor*, published quarterly at Boston.

The *Panoplist or the Christian's Armory*, Charlestown, 48 pages, 20 cents.

At Salem, Massachusetts, has been published, *The Salem Collection of Classical Sacred Music*, selected from the works of the most eminent composers: a short introduction to *Psalmody* is prefixed.

Messrs. Hansbury, Ronald, Osborn, and Hopkins, of New York, have in the press, an edition of *Walker's Critical and Pronouncing Dictionary*, and *Expositor of the English Language*, 1 vol. 8vo. from the third London Quarto Edition, containing the last improvements and corrections of the author.

The Rev. William Price, and Joseph Jones of Wilmington, Delaware, have issued proposals for publishing by subscription, in 4 vols. 4to. Dr. John Gill's *Doctrinal and Practical Exposition of the New Testament*; to be embellished with a portrait of the author.

A Committee of the North Consociation of Hartford county, has published *An Abridgment of Henry on Prayer*, consisting of a judicious collection of Scriptures, proper to the several parts of the Duty, with an Essay on the Nature and Duty of Prayer; to which are annexed some Forms of Prayer, price 50 cents.

Mr. St. George Tucker, has published at Boston, an edition of *Blackstone's Commentaries*, with notes and references to the Constitution and Laws of the Federal Government of the United States, and of the Commonwealth of Virginia.

W. Cranch, Esq. Assistant Judge of the

Circuit Court of the District of Columbia, has published the first volume of Reports of Cases, argued and adjudged in the Supreme Court of the United States in August and December Terms, 1801, and February Term, 1803.

Samuel Bayard, Esq. is author of An Abstract of those Laws of the United States, which relate chiefly to the Duty and Authority of Judges of inferior State Courts and Justices of Peace, throughout the Union.

GERMANY.

At Nuremberg, the Bookseller Frauenholz has published the first number of the second volume of the *Dactylothecca Stoschiana* or collection of Gems of the Baron de Stosch, now in the Royal Museum of Prussia. The engravings are elucidated by the well known descriptions of Winkelmann, and additional observations by M. Schlachtegroll. When the first volume appeared in 1797, the Editor intended to engrave only the more remarkable gems of the collection; he now intends to publish the whole. The first number consists of 12 plates, and 60 pages of letter-press, 4to. price 9 francs per number.

A Translation of the new edition of Tiraboschi's History of Italian Literature, which is not yet published, is expected in Germany as soon as the original can be translated and printed.

At Elwangen, a very considerable Library has been formed, by uniting the collection of several suppressed Convents. It is said to contain 200 very ancient parchment MSS.

M. de Pallhausen has submitted to the inspection of the Academy of Sciences at Munich, a specimen of his new Stereography. This specimen consisted of a Verified History of the invention of Printing, written by M. de Pallhausen himself, and dedicated by him, to the Shade of Guttenberg: but M. de Pallhausen shines more as a typographer, than a poet.

Two German translations of M. Leroy's Maternal Medicine, or mode of bringing up, and preserving the health of Children, have been published; one, by M. C. F. Hirsch, at Bareuth (*Hygea als Mütter*; 2 vols. 8vo. 1 rxd. 12 gr.) the other by Dr. F. Fischer at Hildburghausen (*Heilkunde für Mütter*, 8vo. 1 rxd. 18 gr.)

M. G. L. Bauer has published, at Nuremberg, the second volume of his History of the Jews, from the origin of that people to the destruction of there political state. (*Handbuch der Geschichte der Hebraeischen Nation*, 8vo. pp. 440. price 3 florins.)

M. C. F. Weise, the celebrated German Poet, left a considerable quantity of materials for his own biography, including a great number of letters from the distinguished literati of Germany: these materials have been arranged by his relation M. Frisch, and form an interesting work for the lovers of modern German literature, of which Weise was a principal ornament. (*Selbstbiographie*; Leipzig, 8vo. pp. 320. Voss, 1 rxd 16 gr.)

A work entitled, the Discovery of the Nineteenth Century, as far as relates to geography, and a knowledge of different people, extracted from the best modern voyages, is commenced at Erford by M. T. Hoepfner. The first volume, just published, contains an account of the Island of Ceylon, extracted from Capt. Percival's work; with the English ambassador's travels to Candia in 1800, and also an account of the mode of life, and the customs of the Calmucks, from Bergman (*Die Entdeckungen des neunzehnten Jahrhunderts*, vol. i. 8vo. pp. 280. 18 gr.)

M. H. Nysten's galvanic experiments on the muscles of the human species, and on warm blooded animals, have been translated into German by M. F. Doerner, and published at Tubingen (*Neu galvanische Versuche*.)

M. J. G. Link has published at Leipzig, in two volumes, a work on Animal History and Physiology: the first volume relates to the general physiology of animals, their exterior anatomy, powers, and conformation: the second volume, includes their particular physiology, and relates to their interior conformation, and the structure and functions of the intestines. (*Versuch einer Geschichte und Physiologie*, 2 vols. 8vo. 2 rxd. 12 gr.)

M. J. B. de Siebold, jun. has commenced at Nuremberg, a new periodical work dedicated to the advancement of chirurgical knowledge, and intended to notice every circumstance relative to the theory, practice, history, and literature of surgery: it is illustrated by plates. (*Chiron*; vol. i. Nos. 1 & 2. 8vo. 5 plates. Seidel. 3 flor. 24 kr.)

The same author superintends a medical work, of which the first volume has lately appeared at Rudolstadt: it consists of a selection of observations and experiments, illustrated by engravings: the volume is divided into three sections. 1. Memoirs communicated to the Editor. 2. A Continuation of M. Siebold, sen. Chirurgical Journal. The 3d, is appropriated to Memoirs and Observations by the Editor. (*Sammlung seltener Beobachtungen*, 8vo. vol. i. 8vo. pp. 280. 3 plates, 1 rxd. 12 gr.)

Carr's Travels in Denmark, Sweden, Norway, and Prussia have been translated into German, by M. Zimmermann, and published at Rudolstadt, in 2 vols. 8vo. The same author has translated the work entitled, *Paris as it was, and as it is*.

M. C. F. Cramer has published, at Amsterdam; three volumes of *A Translation of Miss Baillie's Plays*.

The Volume of *Mémoires* for 1805, published by the Academy of the Useful Sciences, established at Erford, contains Essays on the following subjects, 1. On Electric Fish, by M. A. de Humboldt. 2. On the Oxid of Antimony by F. Bucholz. 3. On the Existence of Azote in the Acetic Acid, by Tromsdorf. 4. On some kinds of Veronica, but little known in the South of Germany, by Bernardi. 5. On some species of *Fungi*, by Haberic.

Mr. J. T. Maier has published at Göttingen, a work on the Elements of Astronomy: the first division treats of the motions of the Celestial Bodies: the second, includes the Theory of the Earth: and the third, relates to Meteorology (*Lehrbuch über die physische Astronomie*, 8vo. pp. 340. 2 plates.)

At Leipzig, a new periodical publication on Agricultural Affairs has just commenced, comprizing a Selection of Observations, Experiments, and Notices relating to Rural and Domestic Economy. (*Oekonomische Hefte*, 8c.)

The *Journal für Fabrik*, Journal of Manufactures, Commerce and Fashions for 1806, published at Leipzig, contains the following articles. 1. On the situation of the Commerce of Hamburg in the months of November and December, 1805, by M. Hagenbruch. 2. Account of the Commerce and Manufactures of the Department of the Lower Pyrenees. 3. On making public the modes of operation employed in manufactories. 4. On the Course of Exchange between Leipzig and London, via Vienna and Augsburg, by M. Wagner. 5. Account of the Colony of Demarara. 6. On Andre Rospino's burning lens. 7 On the cocoa-nut-tree. 8. Description of a new Pendulum.

HOLLAND.

M. Kinker, has translated M. Raymond's Drama "*The Templars*," into Dutch; it has been highly approved, and 500 copies have been sold in one month, although it had not been represented. M. Loosjes, a dramatic writer, has published two new works one entitled *John de Witt*, presents the principal circumstances of that celebrated character's life, in the shape of a dramatic novel. The other production is a Dialogue under the name of a Voyage to Catwyk.

ITALY.

Tirabeschis History of Italian Literature is about to be reprinted at Florence; this edition will be augmented by a supplement, which will continue the history to the present time. The author left at his decease, a considerable number of MSS. which are in possession of the Editors; this, with several other fortunate circumstances has encouraged them to undertake this difficult enterprise.

The Abbate Fèa is about to publish a new edition of Desgodetz, the celebrated French Architect. Sig. Valadier, architect, is appointed by the Pontifical Chamber, to superintend the technical department of the undertaking: the Erudite Commentaries will be furnished by the A. Fèa. All the researches which have taken place at Rome, since the time when this work was originally composed, will be made subservient to the superior accuracy of this edition.

At Florence is commenced a work entitled *Bibliotheca Piacente ed Istruttiva*—The amusing, and instructive Library; it consists of a translation of the best English French and German novels and romances. The *Templars*, a celebrated dramatic piece by M. Raymond, which, our readers know, attracted so much attention at Paris, has been translated into Italian, by Sig. Franco Salù, of Milan, author of several successful scenic productions; it has been twice represented at Milan with great applause.

ART. XXXII. LIST OF WORKS RECENTLY PUBLISHED.

AGRICULTURE.

The Farmer's Account Book, 11. 1s.

Observations on the Mildew, suggested by the Queries of Mr. A. Young, by J. Egrement, Esq. 1s. 6d.

The Farmer's Daily Journal and Complete Accomptant, from Michaelmas 1806, to Michaelmas 1807, by a practical Farmer, 7s.

ANTIQUITIES.

The Architectural Antiquities of Great Britain, by John Britton, Part 6. 4to. 10s. 6d. large paper, 11s.

Antiquities, Historical, Architectural, Chorographical and Itinerary, in Nottinghamshire, and the adjacent Counties, interspersed with Biographical Sketches, and embellished with numerous Engravings, by William Dickenson, Esq. vol. 2. Part 1. 4to 15s. large paper, 11. 2s. 6d.

ARCHITECTURE.

Etchings, representing Fragments of antique Grecian and Roman Architectural Ornaments, chiefly collected in Italy, drawn from the originals, by C. H. Tatham, folio, 11. 5s.

BIOGRAPHY.

The Life of Napoleon Buonaparte, with a Philosophical Review of his Manners and Policy as a Soldier, a Statesman, and a Sovereign. Illustrated with Portraits by W. L. Van-ess, No. 1. 6d. to be completed in 24 numbers.

The Life and Adventures of J. H. Prince, Bookseller, written by himself, 3s. 6d.

BIOGRAPHICAL.

Recollections of the Life of the late Rt. Hon. Charles James Fox, by R. C. Walpole, Esq. small 8vo. two portraits, 6s.

The Modern Plutarch or Universal Biography, including the authentic Memoirs of distinguished Public Characters of all Nations, Living, or recently Deceased, with original portraits, 2 vols. 12mo. 13s.

Memoirs of the Life of the Rt. Hon. C. J. Fox. To which is added the Character of Mr. Fox, by R. B. Sheridan, Esq. M. P. 8vo. 2s. 6d.

Circumstantial Details of the long Illness and last Moments of Mr. Fox, 8vo. 2s. 6d.

EDUCATION.

The Geographical Selector, consisting of Maps, Charts, and Plans, of the principal Cities, Harbours, Forts, &c. in the World; accompanied by Historical and Topographical Illustrations, No. 1. 4to. 3s. 6d. to be completed in 36 Nos.

Recreations in English and French; likewise English and German, by Dr. Render. To be had separate, either English and French, price 6s. boards, or English and German, price 7s. boards.

A New and Appropriate System of Education for the labouring People of England, by P. Colquhoun, LL. D. 2s. 6d.

A Treatise on Plain and Spherical Trigonometry; with their most useful Practical Applications, by J. Bonnycastle, 12s.

LAW.

The Trial of Henry Lord Viscount Melville, before the House of Peers, in Westminster-hall, in full Parliament, containing the evidence and all the arguments, verbatim. Taken in short hand by Joseph and W. B. Gurney. Published by order of the House of Peers. folio. 11. 11s. 6d.

Trial of J. D. R. Rouvellet, Esq. for Forgery, at Wells in Somersetshire. August 2d. 1806. Taken in short hand by A. Fraser. 2s. 6d.

Trial of H. Stanton, Esq. of the 8th, (or King's) Regiment, on charges for an officer-like behaviour, as preferred against him, by Lieutenant Col. Young, 3s. 6d.

A Guide to the Property Act, 46th Geo. III. with tables of calculation, forms

of proceeding, cases for illustration, and explanatory notes, 8vo. 5s.

MEDICAL SCIENCE.

A Treatise on the Varieties, Consequences, and Treatment of Ophthalmia; with a preliminary enquiry into its contagious nature; by Arthur Edmondstone, M. D. 8vo. 7s.

An Essay on the Diseases incident to Indian seamen, or Lascars, in long voyages; by William Hunter, A. M. folio, 15s.

Practical Observations, on the principal Diseases of the eyes, illustrated by cases. Translated from the Italian of Antonio Scarba, with notes; by James Briggs, 8vo. 10s. 6d.

MILITARY SCIENCE.

A Practical Guide for the Light Infantry Officer, illustrated with plates; by Capt. T. K. Cooper, 8vo. 10s. 6d.

MISCELLANIES.

Crosby's Ladies New Royal Pocket Companion, for 1807. 1s. 4d.

The Royal Fortune-telling Pocket Book for 1807. 1s. 4d.

The Gentleman's, Merchant's, and Tradesman's complete Pocket Book and Journal, for 1807. 2s.

The Christian Ladies' Pocket Book, for 1807. 1s. 4d.

The Complete Family Journal, or House-keeper's Account Book, for 1807. 2s.

Selections from the Works of Madame de Genlis; consisting principally of precepts, maxims, and reflections, 5s.

The Patriot's Review of Mr. Jeffrey's Pamphlet, respecting the conduct of the Prince of Wales. 2s. 6d.

An Introduction to the Study of Moral Evidence, or of that species of reasoning which relates to matters of fact and practice; with an Appendix on debating for Victory, and not for Truth; by James Edward Gambier, M. A. Rector of Langley, Kent; and Chaplain to Lord Barham, 12mo. 3s. 6d.

Strictures on Mr. Cobbet's unmanly Observations on the late delicate investigation; by the Author of the Admonitory Letter, 2s.

A Specimen of the Letters of Philanthropos to Selath, 1s. 6d.

Tables for calculating the Simple Interest of any principal sum, from one farthing to Forty Thousand Pounds; by W. Stenhouse, Accountant, F. A. S. Edinburgh. 11. 1s.

A New Theory and Prospectus of the Persian verbs, with their Hindostanee synonymes, in Persian and English; by John Gilchrist, 4to. 12s.

Diamond new Pointed, or a Letter to N. Jeffreys, house-agent, Pall-Mall;

being an Appendix to Diamond cut Diamond. Brief remarks on the licentiousness of certain details, political and private, tending to degrade high public Characters, and now particularly as relates to Mr. Jefferies, 2s. 6d.*

A Reply to Dr. Trotter's second Pamphlet, respecting the means of destroying the Fire Damp, 1s.

An Analytical Index to the first series of the Repository of Arts and Manufactures, being a condensed Epitome of that work, including an alphabetical List of all Patents granted for inventions from 1795 to 1802, and a general Index to the volumes of the New Series since published, 10s. 6d.

The Literary Panorama, containing a Review of Books, Register of Events, and Magazine of Varieties. No. 1. to be continued Monthly, royal 8vo. 2s. 6d.

The Caricature Magazine; or Hudibrastic Mirror, being a Collection of Original Caricatures from drawings, by W. M. Woodward, Esq. No. 1. Price 2s. to be continued every fortnight.

Barrington's New London Spy, or the frauds of London detected, for 1807. Price 1s. 6d.

POETRY.

Tristia, or the Sorrows of Peter, in Elegies to the King, Lords Grenville, Petty, Erskine, the Bishop of London, Messrs. Fox, Sheridan, &c. by P. Pindar, Esq. 5s.

Ballads and Lyrical Pieces, by Walter Scott, Esq. 8vo. 7s. 6d.

The Odes of Anacreon of Teos, literally translated into English Prose, with notes by the Rev. Thomas Gilpin, sm. 8vo. 7s. 6d.

Calliope, a Collection of Poems, by various authors, 32mo. plates, 2s. 6d.

The Battle of Copenhagen, fought April 2, 1806, by Lord Nelson: With Notes by T. Rodd, 8vo. 5s.

An Elegy on the Death of the Rt. Hon. Charles Fox, 1s.

POLITICS AND POLITICAL ECONOMY.

An Act to enable his Majesty annually to train a proportion of his subjects in England, more effectually to provide for the defence of the Realm, 1s. 6d.

An Act for granting to his Majesty during the present war, and until the 6th of

April next, after a definitive Treaty of Peace, additional duties on Property, 8s.

Substance of the Speech of the Right Hon. R. B. Sheridan, at a Meeting of the Electors of Westminster, at the Crown and Anchor, Sept. 18. 1806. 1s.

A Political Essay on the Commerce of Portugal and her Colonies; particularly of Brazil, in South America. Translated from the Portuguese of J. J. da Cunha de Azeredo Coutinho, 8vo. 6s.

THEOLOGY.

A plain and affectionate Address to the Parishioners of St. Martin's, and All Saint's, in Leicester, from the Rev. E. T. Vaughan, A. M. 1s. 6d.

Essay on the origin and moral and political advantages of what is called Methodism, addressed to men of reason and religion, in answer to a late Sermon by a Clergyman of Liverpool; by J. Fernell, Price 6d.

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A Sermon preached in the Parish Church of St. Nicholas, Rochester, August 27, 1806, by the Rev. C. Moore, M. A. 1s. 6d.

TOPOGRAPHY.

An Excursion from London to Dover; containing some account of the Manufactures, Natural and Artificial Curiosities, History, &c. by J. Gardiner, 2 vols. 8s.

A Descriptive Tour to the Lakes of Cumberland and Westmoreland in the Autumn of 1804, 8vo. 4s.

A History of the County of Brecknock, vol. i. by Theophilus Jones, Deputy Registrar of the Archdeaconry of Brecon, 2l. 12s. 6d.

TRAVELS.

Travels from Buenos Ayres across the Continent of South America, by Potosi to Lima, performed in the years 1790 and 1791, containing authentic descriptions of all the Spanish Possessions in South America, drawn from the best and best Authorities, by Anthony Zacharias Helms, late Director of the Mines and of the process of Amalgamation in Peru, sm. 8vo. 5s.

CORRESPONDENCE.

We are obliged to Mr. Blagdon; he knows our maxim, *fiat justitia*.

Approbation from such persons as Mr. F***** is always acceptable to us; we shall not forfeit it by any wilful injustice.

ERRATUM.

Sept.—p. 725. line 1, before things, insert In all.